Sermons on the Holy Name

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Selected by

The Bureau of the Holy Name Society

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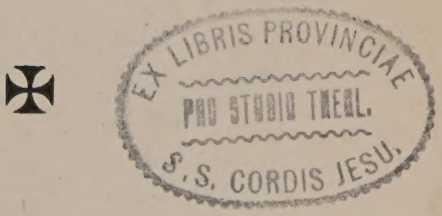

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CONTENTS

The Name of Jesus....James, Cardinal Gibbons 5

The True Faith Undying.....
William, Cardinal O'Connell 15

The Holy Name of Jesus....Cardinal Wiseman 21

The Name and Patience of Jesus.....
Cardinal Manning 41

The Holy Names.....
The Most Reverend John Ireland, D. D. 49

The Holy Name.....
V. Rev. Charles H. McKenna, O. P., P. G. 65

The Feast of the Most Holy Name.....
Right Rev. Mgr. John A. Sheppard, V. G. 75

The Holy Name.....
Right Rev. Mgr. John A. Sheppard, V. G. 88

The Holy Name.....
Right Rev. Mgr. John A. Sheppard, V. G. 98

The Holy Name Society and the Divinity of Christ..V. Rev. L. F. Kearney, O. P., S. T. M. 112

Circumcision....Dom Wilfrid Wallace, O. S. B. 119

Sermon on Authority.....
V. Rev. John T. McNicholas, O. P., S. T. M. 125

The Enemies of Christ.....
Rev. P. C. Gavàn, S. T. L. 135

The Name of Jesus.....
Rev. Walter Elliott, C. S. P. 144

Holy Name Rally Sermon.....
V. Rev. Charles W. Lyons, S. J. 151

The Holy Name.....
V. Rev. J. B. O'Connor, O. P., P. G. 158
The Holy Name Society.....
Rev. Clement M. Thuente, O. P. 170
The Holy Name Society.....
Rev. Clement M. Thuente, O. P. 178
Holy Name Rally Sermon.....
Rev. Clement M. Thuente, O. P. 189
Holy Name Rally Sermon.....
Rev. Clement M. Thuente, O. P. 201
Christ, the Son of Man.....
Rev. Clement M. Thuente, O. P. 213
St. Paul, the Apostle of the Holy Name.....
Rev. Clement M. Thuente, O. P. 226
Praised be Jesus Christ.....
Rev. Clement M. Thuente, O. P. 239

THE NAME OF JESUS

HIS EMINENCE JAMES CARDINAL GIBBONS,
Archbishop of Baltimore

"His name was called Jesus."—Luke ii, 21.

The Jewish people were accustomed to name their male children at the time of their circumcision. From them Christians have borrowed the custom of giving names to their offspring at their baptism, of which sacrament circumcision was the shadow and the figure.

Eight days after His birth, our Saviour, in compliance with the Mosaic law, was circumcised, on which occasion He received the adorable name of Jesus, in honor of which this day's festival has been established.

I feel, O Lord, unworthy to pronounce this Thy sacred name,—a name which is worthy of angelic adoration, which is terrible to demons, a name which no one, says St. Paul, can utter, with due respect, unless inspired by the Holy Ghost. "Cleanse my heart and my lips, as Thou didst cleanse the lips of the Prophet Isaiah with a burning coal," that I may with becoming reverence speak of the virtue and dignity of Thy saving name.

The regard which we entertain for a man's title is regulated by the dignity of the source from which it is derived, the eminent qualities it expresses, and by the fidelity with which the bearer of the title illustrates those qualities by his life and actions. The name of Jesus comes from the highest authority.

It was not given to Him by Joseph or by Mary, or even by the Archangel Gabriel, but it was conferred by the Eternal Father Himself. For the angel was the bearer of a message from God, when he announced to Mary that she should call His name Jesus and, indeed, it was most proper that this name should be given by the Most High. For as none but God had an adequate conception of the mighty works our Saviour was destined to perform, so none but God was capable of bestowing on Him a designation corresponding with His divine mission to mankind.

The name of Jesus signifies Saviour, or salvation. It embodies in one word all that is good and merciful, all that is noble and exalted. It is the sweet, concentrated essence of all the flowers of paradise, enriching the earth by its fragrance. It is a fruit most delicious to the spiritual taste. It is a precious compound containing every medicinal ingredient for the healing and comfort of the human heart. "Thou shalt call His name Jesus, for He shall save His people from their sins."

Earthly monarchs and generals sometimes receive high-sounding titles. But they are, for the most part, empty sounds adopted to gratify a spirit of vanity and ostentation.

England had a sovereign who was called the Good Queen Anne. Yet, Agnes Strickland, her biographer, says that from her youth upward she had been double-minded, and that she set a price on her brother's head.

Greece gloried in an Alexander the Great. But his death was said to have been caused by a protracted indulgence in debauchery and intemperance.

France also boasts of a Louis the Great. And if mighty conquests, the fear of his enemies and the admiration of his subjects could make him great, he had some claim to that title. But to his great powers were added great vices, and he was conquered by death. After his demise, his remains were borne to a church, and Massillon, Bishop of Clermont, was selected to preach his funeral oration. Looking down from the pulpit on the mouldering remains of a sovereign before whose name Europe once trembled, the venerable prelate, impressed with the nothingness of earthly titles, opened his discourse with the appropriate words: "God alone is great!"

The most suitable monument to be erected to many conquerors with high-sounding titles would be constructed of human bones, cemented with human blood.

Our own Washington has received the more engaging title of the Father and the Saviour of his Country, and if, indeed, any ruler ever deserved that appellation, it was eminently due to him who had displayed so much valor and wisdom in war, and disinterestedness in time of peace. But how these claims dwindle into insignificance when compared with those of our Saviour Jesus Christ! Washington rescued his country from the yoke of a foreign power. Our blessed Lord has saved us from the more galling servitude of our passions, and from the bondage of sin. The blessings of Washington's vic-

tory are reaped by one nation—the American people. The salvation wrought by Jesus Christ is enjoyed by representatives of every tribe and tongue, and nation and people on the face of the earth, for "from the rising of the sun, even to the going down, His name is great among the Gentiles, and there is offered to His name a clean oblation" (Mal. I, 11).

The fruit of Washington's victory may yet be forfeited to generations to come by the treachery or ambition of mercenary and designing men! (May God avert such a calamity!) But the victory achieved by our divine Head has its root in Calvary, with its branches extending over the face of the earth, bearing upon them perennial fruits of salvation.

Truly, then, can we say that Jesus is not "the shadow of a mighty name," nor an empty sound, but a title which He has purchased by the loving service of His whole life, and by the shedding of His blood. For "Jesus," says St. Paul, "humbled Himself, becoming obedient unto death, even the death of the cross. Wherefore God hath exalted Him, and hath given Him a name which is above all names, that in the name of Jesus every knee should bow, of those who are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus is in the glory of God the Father" (Phil. ii, 8-11).

The name of Jesus was a shield of strength to the Apostles, and their rallying cry in all their perilous ministry. Our blessed Lord told His Apostles that His name would be the golden key which would unlock for them the treasures of heaven. "Whatso-

ever," He declares, "you shall ask in My name, it shall be given unto you." "My disciples," He says, "in My name shall cast out devils; they shall speak with new tongues, they shall lay their hands on the sick, and they shall recover" (Mark xvi, 18). And this prediction of our Saviour was literally fulfilled.

The Apostles went forth with confidence. The only credentials they bore with them was the name of Jesus. Invoking this name, they gave sight to the blind, health to the sick, strength to the paralyzed arm, and even life to the dead.

Peter and John, shortly after the crucifixion of our Lord, were going one day to the Temple to pray, and at the gate of the Temple they met a man, lame from his birth, who asked alms of them. Peter said to him: "Silver and gold I have none, but what I have I give unto thee. In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up and forthwith his feet and his soles became firm." Just as a servant obeys the command of his master, nature yields obedience to nature's God, and the very name of Jesus puts the disease to flight.

The report of this miracle soon spread through the city, for the man who was healed of his lameness had been generally known to the people, having been a public beggar. The high priest and others who had conspired to put our Saviour to death hear also of the prodigy, not with joy but dismay. They order the Apostles to be imprisoned and demand of them by what power they have wrought such a miracle. Peter, inspired by the Holy Ghost, boldly answers them: "Be it known," he says, "to you and to

all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified . . . even by Him doth this man stand here before you whole. Neither is there salvation in any other. For, there is no other name under heaven given to men whereby we must be saved." (Acts iv, 10-12.) Like murderers who tremble with fear when the name of their victim is mentioned before them, these wicked Jews were disconcerted at the announcement of the name of Him whom they had put to death, and, therefore, they charged the Apostles not to preach the name of Jesus. But the Apostles replied that they must obey God rather than man.

It was this sacred and venerable name which gave strength and fortitude to the martyrs, which enabled them to bear with patience the rack and other instruments of torture. This hallowed name infused a secret joy into their hearts, and inspired them with courage to preach Christ crucified to their torturers.

It is in this name of Jesus that the Church exercises her ministry for you. In this name you were baptized, in this name the chrism was marked on your foreheads in confirmation. It is in this name that your sins are washed away in the sacred tribunal of penance. In this name you will be anointed in your last illness. And when your soul is about to leave its earthly tenement, the minister of God commands it in the name of Jesus to speed its flight to a happier world. "Go forth," he says, "from this world, O Christian soul, in the name of God the Father Almighty, who created thee, in the name of Jesus Christ, the Son of the living God, who suffered for thee, in the name of the Holy Ghost, who was

poured out on thee." In fine, the Church concludes all her prayers in the name of our Lord Jesus Christ.

I need not tell you, my brethren, that it is in the name of Jesus that I appear before you. Woe to me if I should address you under the sanction of any other name. Woe to me should I present to you my own views and speculations. Then I would be trespassing upon your time. I would be as "sounding brass and tinkling cymbal." But when I exhort you to virtue, to chastity, to patience, to charity and justice, my words are clothed with authority, because they are spoken in the name of Jesus. That name gives force to my words. I shelter myself behind it as an impregnable rampart. I stand upon it as on a rock. I lean upon it as upon an immovable column.

You have heard of the supernatural power and salutary influence which the name of Jesus exercises in the ministry of the Church. Is it not your desire that this hallowed name should be also to you a symbol of strength and salvation? I do not doubt your reply.

Let me exhort you, then, to have this name frequently in your heart and on your lips. Let it often sound in your ears. Let it be invoked in your daily actions.

We may appropriately apply to the name of Jesus the earnest words in which Moses admonishes the people of Israel to observe the precepts of the Decalogue. "This holy name which I commend to thee this day, shall be in thy heart. And thou shalt tell it to thy children, and thou shalt meditate upon it sit-

ting on thy house, and walking in thy journey, sleeping and rising. And thou shalt bind it as a sign on thy hand, and thou shalt write it in the entry and on the doors of thy house." (Deut. vi, 8, 9.)

I do not ask you, indeed, to inscribe that name in cold type on your door. Such a display would savor of pharisaical formalism and ostentation. But let this name, with all the virtues it implies, shine so luminously in the kingdom of God within you, that it may exert a sovereign empire over you and the members of your household.

Our Lord said of St. Paul, that ardent lover of Jesus: "He is a vessel of election to Me to carry My name to the Gentiles." (Acts ix, 15.) That Apostle could hardly write a sentence without mentioning the name of Jesus. That name was deeply impressed on his heart, and was, therefore, often expressed by his lips and his pen. "From the fullness of the heart the mouth speaketh." Those who are familiar with his epistles cannot fail to notice how often the name of Jesus occurs in those sacred pages. On opening his epistles at random, I discovered the name of Jesus nine times in ten short verses. If we cherished that name like St. Paul, it would spontaneously gush from our lips and flow from the point of our pen.

"The name of Jesus," says St. Bernard, "is honey to the mouth, music to the ear, and gladness to the heart." This name, piously invoked, is an infallible salve to heal the complex wounds of the human heart. For, as Jesus by the sound of His voice, was capable of calming the seas and tempests while He lived on earth, so will the pious invocation of His

name quell the tumults of passion which rage within our soul. Call upon that name in temptation, and you may be confident of His protection. For, as the Scripture says: "Whosoever shall call upon the name of the Lord, shall be saved."

The names of Alexander the Great, of Caesar and Napoleon inspired the soldiers of those generals with indomitable energy. Soldiers of Christ, call upon that name, and it will be to you a tower of strength against the face of the enemy. Let this name be your battle-cry, and then, "though you walk in the midst of the shadow of death, you shall fear no evils, for He is with you." Seek Jesus also in your books. St. Augustine tells us that he used to read with much relish a certain work of Cicero's on the pursuit of virtue. "The book," he says, "though written by a pagan, pleased me very much. There was only one thing that I disliked in it,—the name of Jesus was not found in it. That name, O Lord" (cries out the saint), "which I was taught tenderly to revere, and which I imbibed with my mother's milk." Parents, let this be the first name you will teach your children; let it be the first which their lisping tongues will utter.

Love to hear others speak that name, and listen to it with joy. Always speak of that name with profound reverence. We sometimes, alas! hear it in the streets spoken, not with awe, but with levity, not to edify, but to scandalize, not in love, but in hatred, not in praise, but in blasphemy.

Atone as far as you can for this impiety by always uttering this venerable name with profound reverence and love. Let all your actions be under-

taken in the name of Jesus. Thus advises St. Paul: "Whatsoever ye do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Him." (Col. iii, 17.) With this inspired Prophet I would say to you: "Young men and maidens, old men and children, praise the name of the Lord, because His name alone is exalted above all the heavens." (Ps. cxlvlll, 12.) "Sing to the Lord, and bless His name, proclaim His salvation from day to day." (Ps. xcl, 2.) May it be a name full of hope at the hour of your death, may it be your passport to the kingdom of heaven.

THE TRUE FAITH UNDYING

HIS EMINENCE WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston

This beautiful feast of the Holy Name of Jesus affords another opportunity to all our good Catholic men to prove to the world that the faith is as strong in their hearts and souls and minds as it was in their fathers', who died rather than betray it.

Every day in the year the Catholic is a Christian. Every Sunday in the year our churches are crowded to the doors, not once but many times, at several services, by earnest, fervent worshipers, and thousands approach the altar to partake of Holy Communion, which is at the same time the pledge of their love of God and the stimulus and support of their sincere faith.

But today we see a special demonstration of this spiritual activity in the wonderful outpouring of Christian manhood which gathers here, and in every community throughout the whole diocese, to prove to the world that the Church still lives, that true faith never dies.

What a spectacle to behold, this vast cathedral thronged with the hosts of Christian men of every walk of life, of every nationality, of every avocation! This is the true democracy which the Christian faith alone can plant and nourish.

Look abroad and behold the contrast. The temples of other creeds are forsaken. Every day we see new proofs of a disintegration of sects and de-

nominations once numerous and influential. A mere handful sits in the chilly churches which once housed flourishing congregations. Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life. The press, the stage, the street are flooded with living proofs of a spiritual decadence which can bring only social and national ruin. The play, the ball-room, the magazine, all give evidence of an ever-increasing disregard of even the rudiments of common decency of dress, of deportment, of conversation and of conduct.

Little by little the bars have been lowered, letting out the few influences which held society in restraint, and letting in a flood of folly, of insatiate greed for amusement of any and every kind, until what a few years ago would have made a decent woman blush to see in others has become so common that even decent women now accept it as matter of fact for themselves and their daughters.

We need be neither prude nor Puritan to see and to realize that something is passing in the hearts and minds of the women of today which is leaving them hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home, nor family, nor normal womanly nature left.

If this is the new woman, then God spare us from any further development of an abnormal creature! Certainly this is not the Catholic woman. Thank God, the woman who is true to her faith is not easily influenced by these modern fads of a new paganism. She has her standards and she stands by them unchanged.

And what, in the last analysis, is the cause of all this moral degeneracy evident on all sides? It is simply the natural result of the decay of even the external semblance of Christianity outside the Church. For fifty years we have witnessed a battle royal against all those principles which held together what was left of Christianity among those who had deserted the true faith. The preacher was derided, his sermons plucked to pieces, the Bible was dissected and torn page by page, until only the covers are now left. The rich controlled the pulpit, and the sermon did not attract the poor; and without the poor there never can be a church. The minister was paid starvation wages to preach sermons which extolled the virtues of coal barons and steel kings and oil emperors. Even a royal salary cannot produce sincerity in a preacher.

No man could go on for long leaving out of his sermon the only thing his soul longed to say—that Christ came to bring justice to the suffering, and that riches are oftentimes the result of injustice to some one. So the poor deserted these temples of a cold, respectable creed, where the pews were owned by stockholders and the pulpit was controlled by wealth.

Without sincerity in the pulpit and the poor in the pews there never has been, there never can be, any moral influence in any church. No wonder today churches are empty. No wonder the few sincere men, doubtless in good faith, who are struggling still to keep alive the little spark of Christianity left in their congregations are disheartened.

If the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an electric current, then what wonder that the churches are empty, and what wonder that men refuse to think any more of God, or of religion, or of moral law!

The leaders of this false and crude intellectualism have lost all that is best in life. They have killed the hearts in men, because they themselves have no hearts. What do they know of real life,—they who have never for a single day lived among the poor, the laborer, the struggling artisan; they whose whole existence has been spent among chemical formulas, or in the prim sedateness of a university board meeting, where an error in grammar is a mortal sin, and where a soft voice passes for conviction and principle!

Away with all this sham! How can men who know nothing of hearts, nothing of feeling, nothing of the trials of poverty and affliction, whose whole creed is a conceited notion of their own importance, and whose whole life is a sort of flawless cycle, know anything of real life, of real need, moral and spiritual? In fact, what can they know of real men?

If they would confine themselves to chemistry we should have some respect for their opinions. But when they invent a new religion each year—a thing which is as old as error and has nothing of religion in it—they simply make themselves ridiculous.

Men of the Holy Name need no Go-to-Church Sunday, and will have nothing of a new religion and

its conceited inventions. Let men find the old and only religion, the Christian faith which has answered to every need of every man in every age; let them find a sincere pulpit, a preacher who seeks to know the doctrine as Christ taught it; let him speak that in love and tenderness to the poor, the wayward, the struggling; let him look over the heads of the merely respectable who have only selfishness for their creed; let him go to the homes of those who need to hear the consoling words of Christ and not the conceited invention of some professor of chemistry, and then the churches will be filled to overflowing as ours are, as this cathedral is today. Let all drop the fads and frills of a false social and moral standard of life and get down to the hearts of men and of things.

We are tired of theories which never solve anything and only breed confusion. The world is being talked to death with a new sociology, and a new religion, and a new system of pedagogy at the end of every public dinner. Amid all this riot of talk who can really think? It is thought, not talk, that is most wanted and most needed. It is consideration of old and eternal truths, truths eternal and immutable, that will bring back to those even outside the true Church respect for Christian principles and Christian ideals.

So, men of the Holy Name, stand where you are, fixed and firm, bound heart and hand to the Cross of Christ. The so-called progress about you is only the whirling in a circle of minds which have lost the

value of standards. The Holy Name of Jesus, the Cross of Christ, the Voice of God sounding across the centuries ever the same are no changeful and variable signs; they are the stars of heaven, fixed and shining, to lead you through life to eternity with God.

THE HOLY NAME OF JESUS

HIS EMINENCE CARDINAL WISEMAN

"His name was called Jesus, which was called by the Angel before He was conceived in the womb."—Luke ii, 21.

It is not uncommon, nor I think unwise, my brethren, for those who undertake what seems beyond their strength to shelter themselves under the protection of some great name, by the authority of which they may insure success. It was thus that a few centuries ago, in times of turbulence and oppression, the feeble world put on the cognizance of some powerful lord, as whose vassal they would not fear to repel the attempts of an unjust and stronger aggressor. It is thus that even at the present day the obscure scholar hopes to win some more partial favor if he can prefix to his labors the name of any one whose reputation and acknowledged merit may give consideration to his humble efforts. Now, by the blessing of God, as I think, it has this day befallen me to open our annual course of instruction in the full consciousness of inability and unworthiness, but under the sanction of that name besides which there is none other on earth given to men whereby they may be saved. For you are not ignorant, brethren, that on this day the holy Catholic Church commemorates the blessed and adorable name of Jesus. Amidst the joyful festivals of our Lord's nativity, the mysteries of this holy name could not be forgotten. But so many and so various have been our motives for joy that we scarcely have

had time during their celebration to pause upon this. Even on the first day of the year, on the occasion of our Lord's circumcision, there were too many other mysteries of faith and love to allow the mind's dwelling as it should upon the tender glories of the name then given. Worthily, then, has there been allotted to it its own proper festival; for it is a name to us full of delightful suggestions—one that will amply repay the devout meditation of our hearts.

But on this occasion it presents itself in connection with the circumstances under which you are addressed. It is impossible to overlook the consideration that we are here assembled in the name of this our Lord and that for a purpose which can have no virtue if performed not in His name. In this name I summon you to hear the Word of God; under this I mean to seek protection and virtue for my feeble efforts. Of old, when this city (Rome) was the abode of every evil passion, they who called themselves clients of patrons wicked as themselves, would, under the sanction of their name, run into every excess of violence and injustice, and foul the name which they affected to honor with reproach and public infamy. But we, blessed be God, have chosen for the name to be invoked upon us one which can only be the symbol of peace and charity and joy. They who reverence that name must reverence His laws who bore it; they who love it, must love the boundless treasures of benevolence, mercy and charity which it records.

Let us, then, prepare our hearts this day for the receiving of His law when declared to us, and for

the practice of His Commandments, by considering the force they must derive from the holy name that sanctions them—a name of mighty power with Him who proclaims it, a name of boundless sweetness to those that learn it.

When God had decreed to achieve the wonderful deliverance of His people from the Egyptian yoke, the first step which He chose towards its accomplishment was revealing to them a name whereby they should know Him and worship Him as their deliverer. Moses, in fact, asked Him by what name he should declare Him to the people of Israel, when he communicated to them his commission. Then, "God said to Moses, I am Who am. . . . This is my name forever, and this is my memorial unto all generations" (Exod. iii, 14). And afterwards He reappeared to the holy law-giver and said to him: "I am the Lord, that appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, and my name Adonai" (or Jehovah) "I did not show them" (Exod. vi, 3).

God then began His first work of deliverance by the assumption of a new name, unknown to those who had not witnessed His salvation. And that name was a name of power. Yes, a name of terrible power. Not by it were the blind made to see, but darkness such as might be felt by the hand was brought over the entire land of Egypt. Not by it were the lepers cleansed, but foul ulcers and sores were brought to defile and disfigure the bodies of its inhabitants. Not by it were the sons of widows and the friends of the poor restored to life, but all the first-born of Egypt, from the heir of Pharoah,

who sat with his father on his throne, to the eldest son of his meanest subject, were struck in one night with death. Such was the power of this delivering name,—a power to make the proud and obstinate quail, to scourge kingdoms, and to destroy their princes,—a power of angry might and avenging sway. And such it ever continued, even to those in whose favor its power was exerted. It resembled, in fact, the protection of the cloud that guided them through the desert, which, whether by day, with its overhanging shadow, or by night, with the red glare of its fiery pillar, must have excited feelings of awe and terror rather than of love. So great, in fact, was the fearful reverence paid this dread name of God that it ceased to be uttered until its true pronunciation was completely lost. And, moreover, such is the measure of power attributed by the Jewish teachers to this now ineffable name of God that they scruple not to assert that whosoever should discover its true sound, and according to this utter it, would thereby perform any work however wonderful, and find no miracle too great.

But leaving aside these opinions, which as of later growth deserve not so much notice, it is sufficiently obvious how through the sacred Scriptures the name of God becomes the symbol of Himself, so that to it all power is attributed which to Him belongs. It is the *name* of the Lord which men are invited to bless; it is by calling on His *name* that we shall be saved from our enemies; it is in His *name* that we put our trust, when others confide in chariots and in horses; His *name* is holy and terrible, or glorious and pleasant. In the name of God victories are

gained and prophecies spoken, and the evil threatened, and the perverse punished, and the good encouraged, and the perfect rewarded. It receives the homage due to God, for it is the representative of God: it is as God Himself; spoken by the lips, it is to our hearing what were to the eye the angels that appeared to Lot or Abraham, or the burning bush of Horeb to Moses, or the dove to John,—a sensible image of Him whose invisible nature can only be manifested through such imperfect symbols.

When the covenant of new and perfect redemption was made, a new name was requisite to inaugurate it; and it needed to be, even more than the former, a name of power. For it was not any longer a bondage under man that was to be destroyed, but slavery to the powers of darkness and of wicked night. They were not chains of iron or bolts of brass which were to be broken asunder, but the snare of death and the bonds of hell, which had encompassed and straitened us on every side. We were not merely condemned by an earthly tyrant to make bricks without straw, but we were deeply fixed in "the mire of dregs," as the Psalmist expresses it (xxxix, 3 and lxviii, 15); that is, in the filthy corruption of vicious desires, or, as Ezekiel describes the foolish devices of the wicked, we were "as a people that buildeth up a wall, and daubs it with clay in which there is no straw" (xiii, 14). So much as spiritual wretchedness is deep beyond the bodily, so much stronger was the power required to drag us from the abyss. Now, to do this was the great work of our salvation, and He who came to accomplish it was to bear, as in the former deliv-

erance, a name of power. And that name, as brought down from heaven by an archangel to Mary, as communicated by an angel to Joseph, and as solemnly given eight days after His birth by a priest, was the name of Jesus.

If during His life He concealed the glorious might of His name; if He bore it meekly as another might have done, and as though it but formed a name to distinguish Him among the children of His people, who shall thereat wonder, seeing how He shrouded from the eyes of men the fulness of the Godhead that resided in Him, and reserved for a later period the completer manifestation of His true character? For no sooner had His prerogatives as the Saviour of man been finally asserted by His triumph over death and His return to the right hand of His Father, than the "name which is above all names" became, in the hands of His Apostles, the great instrument of all their power.

There are few incidents in the apostolic annals more beautiful and interesting to a loving Christian than the first public miracle after the Paraclete's descent. It was wrought, as you well know, upon the lame man at the Beautiful Gate of the Temple, by Peter and John, when they entered it to pray. I know not whether, humanly speaking, we can fully realize their feelings, I mean apart from the consciousness of power which they had just received. During their Divine Master's life they had occasionally failed in their attempts to work miracles. Now they are alone; the entire cause is in their hands: any ill success on their part will be ruinous to it, for they cannot now fall back upon the certain might

of Him who sent them. We might have supposed some slight fluttering of the heart, some creeping anxiety coming over the mind, as they decided upon putting the power of their Saviour's name to a great public test. But no; mark the calm decision, the unwavering confidence with which they proceed. The cripple asked them, as he did every passer-by, for an alms. But Peter, with John, fastening his eyes upon him, said: Look upon us. And he looked earnestly upon them, hoping that he should receive something of them. But Peter said: "Silver and gold I have not, but what I have I give thee. In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he, leaping up, stood and walked" (Acts iii, 4-8). It was in virtue of no personal power that the holy Apostles expected or claimed this dominion over nature, as spoilt by the fall of man; it was the virtue of His name who had conquered sin and plucked out the sting of death that wrought through their hands.

So necessary did some such sanction appear to the very priests, that when they had apprehended the two Apostles and placed them in the midst of them, they asked them: "By what power, or by what name, have you done this?" Peter, filled with the Holy Ghost, replies, that "by the name of Jesus Christ of Nazareth," whom they had crucified, even by Him that man stood there before them whole. Then they "charged them not to speak at all, nor to teach in the name of Jesus." But when they had been let go, and returned to the assembly of the faithful,

they lifted up their voices in one unanimous magnificent prayer, concluding with these words: "And now, Lord, behold their threatenings, and grant unto Thy servants that, with all confidence, they may speak Thy word, by stretching forth Thy hand to cures, and signs, and wonders, to be done by the name of Thy holy Son Jesus" (Acts iv).

And what was this first public triumph of that glorious name, but only the first of a long series of victories over earth and hell? Yet, terrible as it was to those leagued powers of evil, it was ever wielded for the benefit of men. It was as a healing balm for the sick and the halt; they were anointed in this name, and were raised up from their infirmity. "The Lord Jesus healeth thee," said Peter to Eneas; "and immediately he arose" from his eight years' illness (Acts ix, 34). It was a savor of life to the dead in Christ, whom it raised, when expedient for them, from the grave. It was, moreover, a bright and burning light to them that sat in darkness. It overthrew the dominion of Satan; it destroyed the empire of sin; it brought forth fruits of holiness, and diffused over earth the blessings of heaven. Soon did it become "great among the Gentiles, from the rising of the sun to the going down of the same" (Mal. i, 11). As the first discoverers of unknown lands, as the conquerors of hostile countries solemnly pronounce that they take possession thereof in the name of the sovereign who commissioned them, so did the Twelve, whether explorers of the distant seats of barbarism, beyond the flight of the Roman eagles, or as valiant warriors against the active resistance of worldly principalities, reg-

ister their discoveries and settle their conquests in no other name than that of the Lord Jesus. Often was the world distracted by the rival claims of pretenders to the Empire; often was province in arms against province, through the wide extent of Roman domination; often was the Empire itself engaged in cruel war with the nations without its pale; still there was one empire, vast, interminable, and indivisible, ruled in peace over all the world, Greek and barbarian. The dominion of Jesus was undisturbed by rivalry and undistracted by conflict. It could allow no competition, it could fear no jealousy among its subjects. One name was called upon by them all; and it was a name that drew from them all an undivided homage.

So secure were the early Christians of its power that they hesitated not to attribute to it an efficacy, so to speak, sacramental—that is, a virtue independent of all peculiar privilege in the individual who employed it. They were not afraid of incurring the guilt of superstition by believing its very sound to possess a resistless influence over the powers of darkness. Saint Justin, in his Apology, only fifty years after the death of Christ, appeals for a testimony of the truth of His religion to the acknowledged fact that any Christian, by pronouncing the name of Jesus, could expel the evil spirit from any one possessed by him. And Tertullian goes even as far as to challenge the heathens to the experiment, with the condition that if any Christian failed in it, they might instantly put him to death.

But, now, alas! my brethren, the first fervor of faith has long waxed cold, and with it have been

withdrawn the wonderful prerogatives it had obtained and secured. We, the servants of Christ, may speak His word with all confidence in His name, but the cures and signs and wonders which may ensue by the stretching forth of His hand will be in the inward soul, not upon the outward flesh. And in whose name else can I, or any other that shall fill this place, address you? In what other name were we admitted into His ministry, in what other name have we received commission to the flock of Christ, if not in His, the Shepherd's? In His name alone are the sacraments of life administered to you; in His name alone is the adorable sacrifice of His body and blood offered by us; in His name alone we can admonish you and threaten you, upbraid and encourage you, forgive you or retain you in your bonds. When the prophets spoke of old, they contented themselves with the simple preface, "Thus saith the Lord of Hosts." Seldom was it a prologue to words of peace or comfort, but rather to menaces and warnings, and woes. And yet they that heard them looked not on the meanness of the speakers, but considered the majesty of the God who sent them, and they rent their garments before them, and humbled their souls with fasting, and covered their bodies with sackcloth and ashes, and did penance.

And when the minister of the New Law stands before you, saying, "Thus saith the Lord Jesus," shall there be less heed taken of his words, because he speaketh in the name of One who is gracious and full of mercy, and comes to communicate "thoughts of peace and not of affliction?" No, did we come

before you in our own names, and speak to you of justice and chastity, and of the judgment to come, you might, like Felix, send us back and say, "For this time go thy way" (Acts xxiv, 24). Did we, as of ourselves, preach to you the resurrection of the dead, ye might, as they of Athens, mock us to scorn (Acts xvii, 32). If, in fine, we presumed to command you to be continent and chaste, meek and forgiving, penitent and humble, to distribute your goods to the poor, or to afflict your bodies by fasting, you might, perhaps, resent our interference with the concerns of your lives, and chide us, not unreasonably, for exacting duties hard and disagreeable. But when we speak unto you these things by the power and in the name of Him who is King of your souls and Master of your being,—when we claim from you docility and obedience for Him whose livery we wear and whose heralds we are, refuse ye at your peril to receive our words, and honor our commission.

But, good God, what do I say? Shall I misdoubt me of the power and virtue of the name of Thy beloved Son,—of that name at the sound whereof "every knee shall bow, of things in heaven, of things on earth, and of things under the earth"? Shall I fear that the neck of man redeemed will be more inflexible than the knees of Thy vanquished enemies, and refuse to take up Thy gentle yoke? Shall I apprehend that the soul of the captive who hath been ransomed by the power of this name will adore and love it less than the angels, to whom it brought no tidings of salvation?

No, my brethren, from you we hope for better things. For know ye not that we are engaged together in a holy warfare for which we have no other strength than that of this holy name —in "a wrestling, not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places"? (Ephes. vi, 12). And if you fight not under the name of the God of Jacob, how shall you prevail? Anciently, when armies rushed to battle, a name was put into the mouth of each, as a watchword and cheerful symbol of the cause in which they struggled. Glad was the heart of the commander, and flushed with confidence of victory, when one unanimous shout of the name of their king or their patron rang clear and joyous from his men as they rushed to the onslaught and drowned the feeble response of the rival host. And so, in the name of Jesus, will we strike boldly at our spiritual foes; and bravely will we sound it forth together, to the terror and discomfiture of hell and the overthrow of its might.

It is the name of ten thousand battles, and of countless victories. It echoed of old through the vaulted prisons of this city, and filled the heart of the confessor with courageous joy. It broke from the martyr's lips when nature could no longer brook silence, and was as "oil poured out" upon his wounds. It was the music of the anchorite when in the depths of the desert the powers of darkness broke loose upon him; and it dissipated his temptation. And so it shall be the signal of our combat, the watchword of our ranks. See, it is written in

broad letters upon the standard we have followed: "Jesus of Nazareth, King of the Jews." Shame and confusion to the dastard who deserts his banner, or refuses to follow where that name leads! Victory and glory to the chosen ones, who shall confide in its power, and combat in its cause!

"Out of the strong," said Samson, in proposing his riddle to the Philistines, "out of the strong came forth sweetness." "What," they replied, in solving it, "is stronger than the lion, and what is sweeter than honey?" (Jud. xiv, 14, 18). Surely, we may reply, "His name, who as the lion of the tribe of Juda hath prevailed over death and hell, and hath been found worthy to open the book and loosen its seals; and who yet in proposing to us its precepts, makes them to us sweeter than honey and the honeycomb."

It would seem to have been a special privilege of patriarchal foresight to understand when a child was born what character it should bear through life, and to name it accordingly. Thus was Noah so named by Lamech, because he said: "This name shall comfort us from the works and labors of our hands on the earth, which God hath cursed" (Gen. v, 29). When the Saviour of mankind received from God Himself a name, it could not fail to be one descriptive of His high and gracious office; and the name of Jesus doth, in truth, signify a saviour. In this its meaning is treasured up its sweetness. It is a name as pregnant with merciful recollections, with motives of gratitude, with assurances of hope, with heavenly comfort, and with causes of joy, as to be the abridgment, as it were, and essence of whatever religion has brought of blessing down from heaven.

Who does not know what choicest delicacies of feeling may be condensed within the small compass of a little name? How the name of "home" will bring to the exile's heart more ideas than a volume of eloquent description! How the title of child or parent, wife, or sister, will stir the affections of a bereaved survivor! And in this name of Jesus, we shall find it to be so, if we duly meditate upon it. It is the name more especially of His infancy, and the name of His passion. During the important, but to us less dear, interval of His life, while engaged in the task of preaching his doctrines, men addressed Him as Rabbi, or Master; He was saluted with titles of well-deserved respect.

But while yet a child, and when abandoned by human favor to the ignominy of the cross, we know Him by no name, we read of Him in the Gospel by no name, but that of Jesus. And those surely are the two portions of His life wherein principally He proposes Himself as the object of our love. No; think of Him by that name and you cannot present Him to your imagination as an object of awe or dread, as just or terrible. He smiles upon you as an infant in the arms of His maiden Mother; He seems to stretch forth to you His little hands from the manger of Bethlehem; you see Him reposing, on the way to Egypt, amidst His blessed family; or you think of Him lost to His parents and found again by them in the Temple. Through all these scenes, what can you do less than love Him,—the God-like child who bears the grievances of unnecessary infancy for love of you? During all this time He answered to no other name than that of Jesus,—a name rendered

to us doubly sweet by the lips of her who first addressed it to Him.

As you will think on His name in hours of deeper meditation and repentance, straightway you shall see Him transformed into the Man of Sorrows, the bearer of our griefs. You shall see Him cast upon the ground in the prayer of agony, swallowed up in mortal anguish; you shall follow Him, through steps too painful to be here rehearsed, to the great sacrifice of Calvary. When you behold Him there stretched upon His cross, and expiring in cruel torment, you will ask of any who stand gazing upon Him by what name they know Him, and all will answer: "By the name written above His head, 'Jesus of Nazareth.'" No other name will suit Him in these passages of His life but this. We cannot bring ourselves to call Him here our Lord, our Messias, the Christ, our Teacher. They are but cold and formal titles of honor when given to Him at Bethlehem or on Calvary. One name alone, the adorable name of Jesus, satisfies the desires of our heart and utters in a breath its accumulated feelings. Hence, the Seraph of Assisium, as St. Francis has been called—than whom no other on earth ever more closely imitated or resembled, as far as man may, the Son of God—ever cherished with peculiar devotion the early infancy and the passion of Jesus, and by a natural consequence, never, as St. Bonaventure tells us, heard that sacred name pronounced but a bright glow of gratitude and delight diffused itself over his countenance.

St. Bernard, too, the warmth of whose devout outbreaks the coldness of our age would almost deem

extravagant, overflows with the most affectionate enthusiasm when he comments on this blessed name. It was, as he says, to him, "honey in the mouth, music to the ear, and jubilee in the heart." "If thou writest, I find no relish in it unless I read there, Jesus. If thou discoursest, it hath no savor for me unless the name of Jesus be heard" (Serm. xv. in Cant.). Yet even we, with all our lukewarmness, cannot occasionally help feeling some small portion of this holy ardor. Never will our secret prayer warm into fervent and loving supplication without this name frequently escaping from our lips. We shall dwell upon it with a tenderer emotion than on any other whereby we address God, our salvation. It will, when often pronounced, unlock the more recondite stores of our affections, too seldom opened in the presence of God; it will be as wings to the soul of aspiration and love soaring towards the possession of our true country.

And now, applying this quality of His ever-blessed name to this preaching of His word, what more can we require to recommend it than its being proclaimed in His name? Who shall be able to resist a summons addressed to him under this most winning sanction? Who shall refuse his heart, when claimed by One who bears such a title to his love? When we shall address the sinner, immersed in his vices, or enslaved by his passions, what shall we need to say, beyond the eloquent appeal of this most blessed name? We will place before him all that his Saviour has done to raise him from sin, and gain his love. On His behalf, and in His name, we will conjure him to answer with a generous heart the call upon his

affections. We will paint as best we can the dark ingratitude and enormous guilt of making this name, as far as he can, an empty sound, without character or meaning as regards him. Or we will show him how that Jesus, who ascended to heaven, will one day return bearing the same name, but as an outraged title that pleads for vengeance, to punish his unfeeling conduct.

When we shall see the slothful, faint-hearted Christian whose desires are good while his efforts are weak, staggering along the right path, but scarce standing upright thereon, how better can we address him, to arouse and strengthen him, than by recounting to him the earnestness of purpose which the very name of Jesus imports in Him that bore it to save and win his soul. It described an office of painful and arduous discharge, through suffering and death. He who undertook it would fain keep the thought of it ever before His eyes by bearing, even in the apparent thoughtlessness of infancy, the name which must ever have recalled it. And at the sight of such steadiness in love, such earnestness of perseverance in care of him, will he refuse an earnestness of gratitude and a steadiness of requital? Will he refuse anything which in that name is required? If ever it be necessary to offer consolation to the virtuous in affliction and distress of mind, in temptation or desolation of spirit, what will be required but to repeat to him this dear name, so often a source of refreshment to his soul, so often his shield in time of conflict, so often his reward in heavenly contemplation? It will be to him as manna in the desert, or

as dew to Hermon,—a quickening food, a fertilizing influence, by whose vigor he shall be restored to comfort and inward joy.

Such shall be, with God's blessing, "our speech and our teaching, not in the persuasive words of human wisdom," but in Jesus Christ and Him crucified (I Cor. ii, 4). Nothing else shall we judge ourselves to know. But if we address ourselves to you in His name, in this name do ye also hear. Remember, that this name was given Him for you, that is, for each amongst us. It was one which without us He could not have borne, for it expresses His relation to us. To each of us ought it to be dear, by each of us ought it to be cherished, and lovingly pronounced. Speak it in trouble, and it shall bring you comfort; speak it in temptation, and it shall give you victory; speak it in times of relaxing fervor, and it shall throw fire into your hearts; speak it in devotion, and it shall perfect you. There is no time, no place, where it is out of season, if not to the lips, at least to the thought; there is no action so blessed which it will not improve; there is no forgetfulness so deep from which it will not arouse you.

But, my brethren, there are two periods when its sweetness seems doubly sweet. For as we have seen that this is peculiarly the name of our blessed Saviour in His infancy and in His passion, so are they the two corresponding periods of our lives when it best appears to become us. It is a sweet name when lisped by babies and sucklings, joined through early suggestion with those first names dear to parental affection, which form so firm a root for filial love.

It is good to teach your little ones to utter it as they do your own, that He who became an infant for their sakes may grow up in their hearts as the first companion of their dawning attachment, and have His love implanted as deeply at least as any earthly affection. But oh! it is sweeter still to the tongue of the dying who in life have loved it and Him who chose it. Insipid to the ears of such a one will be the catalogue of his titles, his honors, or his possessions. Without power to help will their names be whom the bonds of the flesh have knit to him, to be separated from them at that hour. He will search his soul for some affection which can stretch across the grave, for some link between the heart of flesh and the disembodied spirit. He will earnestly desire some token to show that he was forechosen here below, some password which angels shall recognize, some charm which evil spirits shall dread. He will want some name written upon his garment and upon his forehead, which at first glance may establish his claim to the mansions of bliss. And all this he will find in this holy name of Jesus, the God of his salvation. If through life he hath received and loved it, as the summary of what under it was wrought for his salvation, if he hath often fed his heart upon its sweet nourishment, he will find in it an object of his affection, imperishable and unchangeable, enduring beyond his dissolution, and even more powerful in the next world than in this. It shall seem written in letters of light over the gate of eternity; it shall seem graven with a pencil of fire on his heart; and even from very habit and strengthened practice, his

lips will struggle to arrest his last parting breath, and form it into that sacred name, inaudible save to angels, whispered now only to Him that bore it.

Oh, be this holy name called down upon us all! Be it our protection through this our earthly pilgrimage. Be it the assistance of this our ministry and of your patience and profit! Be it our comfort in death, and our joy in eternity!

THE NAME AND PATIENCE OF JESUS

HIS EMINENCE HENRY EDWARD MANNING,
Cardinal Archbishop of Westminster

"Ye shall be hated of all men for My name's sake"—Mark xiii, 13.

The greatest practical intellect of ancient philosophy has said, that "if ever a perfect man should appear on earth, he would seem to be strange and out of place." He would be a wonder and a monster. His very presence would be irksome to mankind; they would desire to be rid of him, because the nature of man has a dull instinct of its own imperfection, which makes the presence of perfection intolerable.

And what philosophy conjectured, the spirit of prophecy foretold. Isaias, foretelling One that should come, said: "There is no beauty in Him, nor comeliness; we have seen Him, and there is no sightliness that we should desire Him. Despised, and the most abject of men . . . His look was, as it were, hidden and despised; whereupon we esteemed Him not" (Isaias liii, 2).

And what philosopher conjectured and prophet foretold, the coming of the Son of Man fulfilled. "God was manifest in the flesh"; He was a stranger among His creatures, and out of place in His own world. When the Son of God came on earth, what was His daily life but one continuous fulfillment of this prediction? Imperfection could not bear the presence of perfection; man's fallen nature could

not endure the presence of Man without sin. The whole life of our divine Lord, as we read it in the Gospels, is a detailed verification of this great truth. How was He treated? by what titles was He designated? Some said, "He is a good man"; others said, "Nay, but He seduceth the people"; others again, "Say we not well that Thou art a Samaritan, and hast a devil?" "By the prince of the devils He casteth out devils"; "He is beside Himself"; "He hath a devil and is mad, why hear you Him?" "We know that this man is a sinner" (St. John ix, 24). So was the Son of God received among men. Nor was it by titles only that men vented their impatience on His sanctity. What was His last passion but the amplest fulfillment of this same prophecy? The crown of sharpness and of mockery; the robe of scorn wherewith He was clothed; the fool's coat for which it was exchanged; the rod and the scourging which sated the petty spite of men,—what were all these but so many tokens of the irritable, frightened, savage resentment of sinful man in the presence of One without sin?

And surely it was not without design that the Son of God endured all this. Why did He choose to pass through all these trials but for some deep purpose? Was it not in compassion to us? Was it not that He might first taste all that His followers should taste of after? Was it not that no scorn or hatred might be in their cup unknown to Him? Was it not that no one should suffer for Him but might say, "This, Lord, Thou hast tasted for me"? It was His compassion, His pity, His tenderness for us, that made

Him expose Himself to be rejected by His own creatures, to be hated of all men, and first to bear all shame and scorn for our sake.

And what He bore Himself He also prophesied for us. What He Himself endured, His prophecy pledges to us: "Ye shall be hated of all men for My name's sake." "My name is hateful, and ye shall bear it, and for My name's sake ye shall be hated, too. The disciple is not above the master, nor the servant above his lord. If they have called the good man of the house Beelzebub, how much more them of his household?" (St. Matthew x, 24, 25).

And has not this been fulfilled to the very letter? Is not, again, the whole history of the Church a fulfillment of this same prophecy? As with the master, so with the servant. As soon as our Lord ascended to His Father's throne, what was the lot of the Apostles? They were dragged before the Sanhedrim, bound, scourged, and imprisoned. Stephen was stoned; James slain by the sword. Whithersoever they went bearing the name of Jesus, everywhere hatred followed them. There was an instinct in mankind which abhorred the holy name. Judaism—God's faith once,—cast off when through unbelief His chosen people clung to shadows and knew not the reality,—the same Judaism became the persecutor of the name of Jesus. The Jews were the first to shed the blood of saints. Throughout the whole earth they were the foremost to kindle persecution. The whole history of the disciples of our Lord, from the first who suffered to the Prince of the Apostles, was hatred and martyrdom for Jesus' sake.

And do we think, brethren, that this was foretold only for them? Was it reserved for the apostolic age alone? Did it expire with the Apostles? Far from it. What do we see in the Book of Revelation? What is that mighty power sitting on seven hills, "drunk with the blood of the saints and with the blood of the martyrs of Jesus," but paganism, the second greatest enemy of the name of Christ on earth? And what is the history of the centuries which follow after Jerusalem was razed to the ground and could persecute no longer? What is the warfare of imperial Rome against the faith but the hatred of a sinful world striving to weed out the name of Jesus from the earth? What are the ten persecutions that soaked the Empire with blood, and filled heaven with martyrs, but so many fulfillments of this prophecy? Read in the history of the faith. Hated in all the cities of the earth, whatsoever ill befel the Empire, the Christians were in fault. If expeditions failed, it was because the temples were forsaken; if the provinces were troubled, it was because of the atheists; if it rained too much, the Christians had offended the gods; if it rained too little, "the Christians to the lions." They were enemies of mankind, haters of the human race, hateful themselves, haters of light, lovers of darkness, and blacker in their deeds than the darkness which covered them. So it ever was till the unclean spirit was cast out, and Rome, with her seven hills, was consecrated to God.

But did persecution cease even when heathenism fell? Did it come to an end when Babylon sunk as a millstone into the depths of the sea?

The prophecy was not yet exhausted. Hatred of the Holy Name is a perpetual inheritance in the seed of the serpent. Heresy took up what heathenism could no longer do. When St. Cyprian had gone to his crown under the sword of idolaters, St. Athanasius and St. Gregory, St. Chysostom and St. Flavian, and many more in the East and West, in Africa and Italy, in Greece and Spain were crowned confessors and martyrs by the hand of heretics.

Nor was the strife yet over. When heresy passed away, another power took up the trade of persecution. The world had become Christian and the Empire of Rome owned the name of Jesus; once more the nations of the world were established in peace, the cross sat on the tiara, and men thought at length that security had come, and the Church would reign and prosper. Then, clothed in Christian monarchies, arose the spirit of the world, unchanged and unrelenting. Under whatsoever garb, the substance of the world, what is it ever but enmity to God, proud self-will, impatience of subjection? To go no farther than our own land, see how this is verified. Look back on Saxon England. Dutiful in faith, in sweet bonds of union with Christendom, this land, peaceful and tranquil, was fair and green, rich with the gifts of nature and of grace. It was in unity with the Chair of Peter and had saints for princes. In those days of meekness and sanctity no presumptuous nationalism had set itself against the sovereignty of God's Church on earth. Then look a little onward to the times when the Norman entered, and a mighty monarchy, laid in blood, bound by laws of iron, lifted itself in pride and struggled with the

kingdom of God. Look on those days when kings who neither feared God nor loved man conspired against God's Church. They sinned and prospered, prospered and sinned yet more. Again the old strife began when St. Anslem, all alone crossed the will of a king in behalf of the unity and sovereignty of Jesus Christ, when St. Thomas of Canterbury stood unto the death against the power of the monarch, backed by prelates and by barons who kissed the hand from which they held their domains and ate their bread. What was this new contest but the old and changeless spirit of the world, ever hating and contending with the name and kingdom of Jesus? What did these disciples of the Cross meet at the hands of the world for their faithful testimony but exile and death? — one crowned a confessor, the other a martyr.

Why need I go on? Is not the same hatred perpetual even until now? Will it be said, as indeed the men of this world say, drawing their pens fine to write the history of saints, "Anselm was an arrogant and stubborn prelate: Beckett proud and ambitious. It was not for Christ's sake they suffered, but for their own evil passions; for turbulence, obstinacy, and rebellion; for their own faults they were justly punished by the laws of their country and the sovereignty of their prince"? Well, are saints faultless? Yes, when crowned; not when in warfare. The faults that remain in them are, it may be, the dross upon which persecution fastens for their purification and perfection. Be it so, saints are men, and men are frail. But would the world love them better if they were without fault? Would the

world be more at peace with them if the saints were sinless? There was One without sin and the world mocked Him, and His own people nailed Him on the cross. Let us not be told, then, that they who stand for the name of Jesus suffer for their own sins. No doubt they had them, but they suffered not for these. There is a deeper and diviner reason —a reason unchangeably true. They had the Divine Presence with them; and they were visibly stamped with the name they bore. They crossed the will of the world, in its pride of place, and set a bound in its pretensions. They were the shadow of a Superior, and the ministers of a higher law. This was their true offence.

When the historian of this world censures, he is but serving his master. He must make a case for persecutors, or human nature itself would abhor them. But these alleged offences are the pleas and the excuses, not the causes, of the contest. In truth, what is it that keeps ever alive this conflict between the world and the name of Jesus? The claim of sovereignty for a divine kingdom; the authority of an inflexible law; the unbending rule of faith; the unpardonable sin that the Church allows of no higher upon earth than the Head which our Divine Lord hath chosen; the irremissible offence in the eye of the world, that we acknowledge an universal sovereignty, a fountain of jurisdiction superior to all powers upon earth; the treason, never to be forgiven, that the Church cannot be frightened and will not be patronized; this is the secret of the contest still. It ever has been, it ever will be. The world may change its forms, but not its substance.

Judaism, paganism, heresy, nationalism, secularity, are only forms; the substance of all is sin, and sin is always the same. It must hate the holy name; and they suffer most from it who are most like their Lord. They are hated most for the name of Jesus who most visibly bear His likeness. If we find ourselves at peace with the world, woe be to us! If the world dwells in tranquillity with you, look well to it. If you will but be negative, yielding in principle, vague in doctrine, the world will heap its favors on you—and our Lord will cast you off. When you find the world most opposed to you, be of good cheer; you have a sure token that you are in the right. It has been so always; it always will be. It is the only, the perpetual law of that great contest between the seed of the woman and the seed of the serpent. If you are the servants of an offended God, the followers of a crucified Master, how can the world but hate you? It must be so; and if we be not hated by the world, we know on which side we are. If we are in peace between two opposites, remember who hath said: "He that is not with Me, is against Me; and he that gathereth not with Me, scattereth" (St. Matt. xii, 30).

22434

THE HOLY NAMES

The Reverence Due to the Holy Names of the Creator and of the Redeemer

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To the Clergy and the Laity of the Diocese of St. Paul:

Beloved Brethren: The subject which I beg leave to propose to your pious meditation during the season of Lent is the Second Commandment of the Law of Mount Sinai.

The Commandment reads: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

As explained in the Catechism of our childhood, the Second Commandment enjoins upon us to speak with reverence of God, of the saints, and of all holy things: it forbids all false, rash, unjust, and unnecessary oaths, blasphemy, cursing, and profane language.

Strange, mysterious, it is, that need there should be of rehearsing to you the Second Commandment. Yet the need exists — so often among us, to the peril of souls, to the disgrace of religion, the prescriptions of this solemn ordinance of the Most High suffer flagrant violation. And, what is the more deplorable, the evil of which we now complain threatens to grow into daily increase. So horrid in this

regard are the conditions revealing themselves, even to casual observation, that the alarming question proposes itself: Has the time come when the world around us, not satisfied with forgetfulness of God, bends itself into open war against Him, and, in token of hateful rebellion, belabors itself in search of vilest words wherewith to cast into His face defiance and contumely? The time, certainly, has come when the watchman on the towers of Israel should lift up his voice, and send forth the warning to those still faithful to the majesty of the Most High, that they, by every word and every deed, proclaim the sacredness of His name, and with their might defend it from the insulting foe.

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In its physical entity the echo of the human lip, the quick-fleeing motion of the air, a name is of small import: it awakens slight emotion. But in the intellectual and moral life, a name is a symbol: it rises to our hearing in the fullness of the reality that it immantles. In human converse, the name is the reality itself: whether spoken or heard, it clamors for the treatment that is due to the reality itself, speaking to us or listening to words spoken by us.

There are names that bestir the heart in deepest fibre and rush the tear-drop to the eye-lid—the names of father and of mother, long perhaps in the peace of eternity. Against him who would dare dishonor those names the hand at once is uplifted in their defense. There is the name that crimsons the face with exultant pride and challenges the soul

to utmost sacrifice—the name of country. Dire the penalty ready for him who proffers to it scorn or disgrace. What then of that name which tells the infinitude of power, of holiness, of love, that name which brings down to mortal ear the majesty of the Creator, the authority of the Sovereign Ruler of all the things that are, the unlimited mercy and graciousness of eternal love—the name of Him to whom we are bidden to say: "Our Father, who art in heaven, hallowed be Thy name"! That name I pronounce with all emotion that my heart may command, with all the reverence that my lips may betoken—it is the name of God.

What of this name—the name of God? Let Scripture, the inspired record of God's own mind, give answer. This the answer: "Holy and terrible is His name" . . . "O Lord, our Lord, how admirable is Thy name in the whole earth." . . . "There is none like to Thee, O Lord: Thou art great, and great is Thy name in might." So holy is His name, and so terrible, that God takes into His own charge to see that it be honored and glorified: "And I have regarded My holy name, which the house of Israel hath profaned among the nations to which they went" . . . "And I will make My holy name known in the midst of my people Israel, and My holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel." The attitude of men, creatures and servants of God, towards the holy name should be that of blessing and praise: "Praise ye His holy name" . . . "Let them give praise to Thy great name, for it is terrible and holy" . . . "Now

therefore with your whole heart, and mouth, praise ye Him and bless the name of the Lord." And upon those who profane His name, there rests the heavy rod of God's justice: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain" . . . "Thou shalt not take the name of the Lord thy God in vain: for he shall not go unpunished that taketh His name upon a vain thing" . . . "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house."

This the lesson, I would teach you, Brethren, the lesson taught by the inspired Psalmist: "Young men and maidens: let the old with the young, praise the name of the Lord; for His name is exalted."

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And I ask what of the name that the Eternal and Omnipotent Word chose to be known by, when in the counsels of the Blessed Trinity He offered Himself to become man, to die in order to redeem men from sin, and reopen to them the closed doors of Paradise? Let me speak that name—the name before the echoing of which, St. Paul writes: "Every knee should bow, of those that are in heaven, on earth and under the earth"—I speak it—it is the name of Jesus.

The name Jesus symbolizes the limitless effusion of power and love embraced in the Incarnation and the Redemption. It is a name of unutterable sweetness—the revelation in human language of the supreme goodness and mercy of God. In the Incarna-

tion, the Word, the Second Person of the Blessed Trinity, takes to Himself our lowly nature, to be one of ourselves, to be visibly near us, to speak audibly to us—that we may the more easily know Him, the more easily understand His care for us, His love for us. In the Redemption He dies to pay to eternal justice the penalty due from our sins, that we may be made the sons of God, the heirs to His kingdom. For our sake, for the sake of our salvation, "He humbled Himself, obedient unto death, even to the death of the cross." It was the act of supreme power uniting the human to the divine nature, in the one person of the Eternal Word: it was the act of supreme love pouring forth from the bosom of the Most High pardon and grace upon the souls of the children of men. "God so loved the world that He gave to it His only-begotten Son." This, the Incarnation; this, the Redemption: and the Incarnation and the Redemption have their outward expression in the name, Jesus. Fittingly the name descended from heaven — whence descended the graces it was bidden symbolize: "And the angel said to Mary: 'Thou shalt bring forth a Son, and thou shalt call His name Jesus.'"

This name is the symbol of our salvation in time and in eternity: "Neither is there salvation in any other. For there is no other name under heaven given to men whereby they may be saved" . . . "To Him the prophets gave testimony, that by His name, all received remission of sins who believe in Him." This name denotes our right of approach to the source of all graces, thence to receive endless streams of divine favor: "And whatsoever you shall

ask the Father in My name, that I will do" . . . "Amen I say to you; if you ask the Father anything in My name, He will give it to you."

Jesus is the Incarnate Word, the Redeemer of men. Therefore God, also, hath exalted Him, and given Him a name which is above all names: that "at the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth." In heaven, angels and saints salute the name in sublime accents of reverence and gratitude. In hell, demons and reprobates, while writhing in hatred and rebellion, confess its awe and power, and despite themselves bend in terror before its echo.

On earth what should be the attitude of men towards the name of Jesus? Should it not be that of the angels and the saints in heaven? The name of Jesus is Jesus Himself instantaneously evoked into the presence of men. The name is Jesus Himself; its claims are the claims of Jesus. How sweet, how adorable the Babe of Bethlehem, the crucified of Calvary: how sweet, therefore, and adorable His holy name! That the attitude of men towards this holy name could be else than that of love, of gratitude, of reverence, of respect, passes understanding. That else it often is, becomes the mystery of human perverseness.

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"Thou shalt not take the name of the Lord thy God in vain" . . . "At the name of Jesus every knee should bend, of those that are in heaven, on earth and under the earth."

Brethren, recall the language that perforce you must hearken to as you move among your fellow-

men—the language, that, perhaps, not unfrequently speeds from your own lips. It is that of blasphemy, that of insult, often the most outrageous, against the holy names, swearing and cursing under every conceivable form. The vilest, lowest names, it would seem, that tongues can pronounce, are those of the Creator and of the Saviour. Are by-words sought for in common pastime? The holy names are bidden into service. Is contempt for men and things to be put into words? The holy names are enslaved to the task. Is angry passion to hold sway? Its rising crests are topped by wild vaporings of the holy names. No other names known to men are so shamefully treated, so ignominiously thrown out upon human ears, as those of the Creator and of the Redeemer.

What is the matter with men, that this dreadful evil of blasphemy should have countenance from them? And the evil grows bolder from year to year, from day to day! "Why have the Gentiles raged, and the people devised vain things . . . against the Lord, and against His Christ?" That men dishonor the Creator and the Saviour by indifference and oblivion and break asunder their laws and prefer the sin of offense to the justice of obedience, is a saddening, direful condition of souls. But why go farther and cast towards the throne of Divine Majesty opprobrium and insult? Why drag the holy names into the mire of debasing triviality and unruly passion? The horrid violations of the second commandment of the Decalogue, to which the world around us so frequently, so shamefully abandons itself, is, I repeat, a mystery of human perverseness.

May we not be tempted to see in it a species of demoniacal obsession? The spirit of hell seizes upon mortal tongues, to impel them into his own habitual occupation—that of insult against the eternal majesty of the Most High.

For further opprobrium to the holy name of God, men invoke it as an abettor of their enmities towards fellowmen. How frequently we must listen to hateful maledictions against the neighbor, to audacious appeals to Almighty God that He be the avenger of real or fancied injuries, that He doom immortal souls to the punishment of hell!

With some men cursing is the occurrence of every hour. It is deemed the proper seasoning of virile language, when not the necessary form of savage explosion of hatred and passion.

Holy Scripture tells the penalty falling upon him who curses his neighbor: the curse he utters falls back upon himself, is put into execution upon himself, and not upon the neighbor over whom it was cast. Here is the awful retribution spoken by the Lord Himself: "And he loved cursing and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing like a garment: and it went in like water into his entrails, and like oil in his bones. May it be unto him a garment which covereth him, and like a girdle with which he is girdled continually." Unexpected miseries fall upon ourselves and our families: it is illness, it is poverty, it is disappointment of hopes. Should we not ask ourselves whether those miseries are not the penalty of our curses, the return upon ourselves of the evils we have invoked upon our

neighbor? God rules the world; and His hand rises and falls where we had vainly imagined we were the sole arbiters of our fortunes.

There is that other hideous profanation of the holy name, peculiarly grievous in its sinfulness, to which I shall make but a brief allusion—the full development of its intrinsic malice requiring more lengthened discourse than is here allowable. It is the profanation known as perjury—the appeal to the Almighty God to belie His supreme truthfulness, by the request that He be the warranter of falsehood. No greater injury could be flung into the face of the Almighty God than that of perjury. And especially hideous is it when it wraps itself within the solemn folds of administrative justice, in civil or ecclesiastical courts, there before exalted authority to order God to be the liar. Merely to make mention of perjury is to arm the Christian against it.

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And what has the Creator, what has the Saviour done to us that we should blaspheme the holy names? The agnostic himself, who recognizes no living, personal God, the unbeliever himself, who refuses to discover in Jesus the personality of the Eternal Word, should shrink from offering insult to the holy names. The names speak beauty, holiness, love and mercy: they rehearse innumerable favors to the human race derived from the power attributed to him. Even were realities absent, the ideals are there, the symbols are there, and those call for veneration. Even if the power attributed to them were absent, the wondrous results following

upon faith in that power clamor for admiration and respect. And then, for the sake of the millions of fellowmen who hold fast to the living and enduring realities symbolized by those names, honor is due to them.

When God and the Saviour are insulted, the whole structure of religion built upon faith in their reign is insulted, the whole civilization created and upheld by that faith, with all the heroic holiness and charity involved in it, is insulted. To the agnostic and the unbeliever I say: Dare not outrage the holy names, as in doing so you outrage the millions who revere them, the Christendom which they have created and uphold.

But it is not the agnostic and the unbeliever that I am addressing: it is the Christian, it is the Catholic. How dare you, Christian, Catholic, offer insult to the name of Him to whom you know you are bound by every tie that binds creature to Creator, subject to Sovereign, child to Father? How dare you, Christian, Catholic, insult the name of Him from whom you expect salvation in time and in eternity, who, you believe, came from heaven to prove His love for you, who for your sake was the Babe of Bethlehem, the Crucified of Calvary, before whom one day you must appear to receive the sentence of unending happiness or unending unhappiness? Catholic, respect the name of the Saviour to whom in baptism you were sealed as a very member of His mystic body, whose sacred blood purples your lips in Eucharistic embrace, from whom you expect the pardon of your sins, the mercy without which no salvation is allowed. Hearing

the name of God, the name of Jesus profaned, at once your face should redden with fiery indignation, at once your hand should rise in defense of the divine honor. The appeal is to the chivalry of your faith. Every sacrifice should be at its service, every thrill of nobility of soul should respond to its call. But, Catholic, what is it that in fact does happen? Are not you yourself at times the aggressor against the holy names, in overt war against them, by your example provoking others to like impiety? What is it, I ask, that impels you to insult your God and Saviour? Do you plead insanity? Be that your explanation, if your sense of manhood permits it.

The name of father, of mother, of country, the name of friend or kind neighbor, receives no such vile treatment as is meted out to the names of the Creator and of the Saviour. The gentleman, the lady, among our fellow-beings are spared the treatment offered to God and to the Saviour. Mortals, at least be as polite towards the names of God and of the Saviour as you are towards those of the men with whom you hold daily converse. I am lowering, perhaps, my argument, when in favor of the Infinite I appeal to the rules of our common politeness: but I permit myself to say aught that might cleanse tongues and ears from the horrid dirt of blasphemy. Men who make use of blasphemy are not gentlemen, nor are they accounted as such by those of their fellow men who respect themselves and deserve the respect of others. Cursing and swearing is absolutely vulgar, and is so considered in decent society. In fact, the man addicted to cursing and swearing is as low-minded as he is foul-mouthed,

and should have no access to association with men to whom the name of gentleman can with smallest appropriateness be applied. The man addicted to cursing and swearing is banned into contempt by his own fellow men, unless it be by those who rank with himself in servile meanness.

To Catholics who curse and swear there comes home the grievous scandal to which they give cause. They disgrace their religion: they lower its claims: they turn men away from it. While dishonor to God and to the Saviour is the practice among children of the Church, is there not, it will be asked, some radical defect in the moral code of the Church that it is not able to awaken in its discipleship even the small sense of righteousness which suffices to bring ordinary reverence to the holy names? People around us judge the Church from every-day observation of the sayings and doings of such Catholics as cross their pathways. They have not the will nor the time to study the Church in its true life, that life which translates itself in its full beauteousness into the manner of life of those of its children who lend themselves to the spirit of its teachings: they value the Church from the records that are nearest at hand. And, so often, those records are those of contemptible vulgarity, of hideous blasphemy. To the disciples of God's Church who thus give scandal to those outside the fold, the words are spoken: "Thou that makest thy boast of the law by transgression of the law, dishonorest God. For the name of God through you is blasphemed amongst the Gentiles." And those other words spoken by the Lord Himself: "Woe to the world

because of scandals. For it must needs be that scandals come: but, nevertheless, woe to the man by whom the scandal cometh."

Especially terrible in its malice and in its effects, is this scandal when put before the little ones of the flock by their own parent! Says the Lord Himself: "But he that shall scandalize one of those little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea." I have in mind the home of the family where the father is a blasphemer, where the air that the little ones breathe is lurid of curses and oaths. There from earliest years children learn to curse and to swear: and their teacher is their own father! Few things are more horrifying than the habit of blasphemy in the mouths of children: more horrifying, however, it is to be told by themselves that the habit is an inheritance of their own homes. Unhappy the home of the father where blasphemy is heard: it is punished because of his sins. The anger of God rests heavily upon it, in retribution for the insults he has offered to the Divine Majesty: "And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him."

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We have told the evil of blasphemy. Brethren, will you not say with me that blasphemy must cease, wherever it is within your power to make it cease, that the holy names of the Creator and of the Saviour must be honored, wherever it is possible for you to cause them to be honored? I appeal to those heretofore guilty of the sin of blasphemy that

for the future they free themselves from it: I appeal to those who never allow it to sully their lips, whose aid, however, I invoke, that it may be stopped upon the lips of others.

Catholics whose language at times has been that of blasphemy, I entreat you, make to God and to the Saviour the solemn, whole-souled promise that never again shall the holy names suffer insult from you. Beg of heaven the grace that you hold to this promise. Let your prayers be: "Set a watch, O Lord, before my mouth, and a door around my lips. Incline not my heart to evil words, to make excuse in sin with men that work iniquity." Be earnest in your resolve. Repeat it to yourself every morning, while bending the knee in humble prayer. Should, perchance, the force of habit have, even for once, overcome you during the day, in the evening ask pardon of the Almighty, and impose upon yourself in punishment of your sin some act of self-rebuke—a prayer of repentance, an alms to a work of religion or charity.

Catholics whose own language is clean and worthy of your faith, do more than the giving of personal example to honor the holy names. Never permit the profanation of them in your homes, by children, workmen, guests or visitors. Your home is your own territory, you are responsible for its sacredness: it should be your sanctuary, worthy of the smiles of the divine countenance, a very house of Nazareth.

Outside your own home, whenever blasphemy is thrust upon you, at least by the severity of your glance make manifest your disapproval of the language of the blasphemer, and, within your own

heart, by a quick response of love to the holy names, tender reparation for the insult offered to them.

There are two practices of Catholic piety that should be brought into more general use. I commend them earnestly to all Catholics. One is, that whenever we speak or hear the holy name of Jesus we reverently bow our head in token of our love and gratitude. The other is, that now and then we say to our own selves, or in salute to Catholic friends, the words: "Praised be Jesus Christ, now and forever."

The time has come when crusaders and soldiers are needed in defense of reverential language towards the Creator and the Saviour. Hence, let there be "Societies of the Holy Name," as they are usually called, formed in holy warfare against all forms of blasphemy. We now urge upon pastors that such societies be organized during the present season of Lent in their respective parishes. A roll of membership will be kept—the members pledging themselves to refrain from all irreverent mention of the holy names, and to prevent, so far as conditions and circumstances permit, irreverent mention of the holy names by others. Four times a year there will be a public assembly of the members, at which exhortation will be given with the intent of holding fresh and intact their first pledges, and of admitting new recruits to the ranks of the Society. It were, also, desirable that Societies of the Holy Name be organized in schools for the benefit of childhood and youth.

All will be done under the leadership of our devoted and zealous priests. To the priests goes out

the very special invitation that they be the defenders of the holy names, to whose honor they vowed themselves on the morning of their ordination. In pulpit, in confessional, in schoolroom, let the priest praise and extol the holy names. Let him make it a work of predilection to bring honor to them, to guard them from insult and contumely. Let no pastor relent in effort, until in grateful joyousness he may say to the Divine Majesty: Everywhere amid those confided to my care, the holy names are reverenced "from the rising of the sun to the going down thereof." This done, surely the blessings of heaven will descend in rich effusion upon pastor and upon people.

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Brethren, the call is that of a thrice-sacred war. It is the call of God's own honor. Let us respond with all the alacrity of our faith, with all the energy that our love for the Creator and the Saviour may evoke. Never shall lips of ours profane the holy names: never shall blasphemy pollute the sanctuary of our homes, and, so far as influence of example and word may reach, what we may do shall be done, that in the world of men around us the holy names of the Creator and of the Saviour shall be respected and reverenced.

"Now, therefore, our God, we give thanks to Thee, and we praise Thy glorious name" * * * "Our Father, who art in heaven, hallowed be Thy name."

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I pray God, beloved brethren, to bless you and care for you.

THE HOLY NAME*

V. REV. CHARLES HYACINTH McKENNA, O. P., P. G.,
Apostle of the Holy Name

"Behold, thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father, David, and He shall rule in the house of Jacob forever" (Luke i, 31).

We are told in Holy Writ that the Prophet Isaias had his lips purified by a seraph with a burning coal from the altar, that he might worthily announce the judgments of God to the people. How much more do I need that my lips and heart be cleansed in order to speak worthily, not of God's judgments, but of the sublime mysteries of His being and His life. May our Immaculate Mother pray for me and for you; for me, that the Holy Ghost may teach me what to say; and for you, that your souls may profit by the discourse which you are now requested to hear.

Let us first contemplate the life of God in the years of eternity. Long before this world was made, long before the existence of men or angels, the Three Persons of the Blessed Trinity lived and reigned in infinite happiness. Why did God determine to create? It was His desire to love and to be loved by intelligent beings. Like a young husband, if you will permit the comparison, possessed

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* Delivered in St. Patrick's Cathedral, New York City (January 1, 1903).

of immense wealth, who desired offspring that he might lavish riches upon them, children whom he could love, and who would love him in return, God determined to create. The angels were the first-born of His love. Afterwards He made man. To both He gave free will. That is, they were free to give Him their love or to rebel against Him. You know the story of the fall of men and angels. Confirming the good angels, who gave Him their love, and pitying the blindness and degradation of man, the Adorable Trinity determined on a means of repairing the injury done by sin. It was then that the Son of God presented Himself before His Father and offered to become the victim of sin and the atonement of man's transgressions. He would clothe His divinity with our human nature; He would become one of us, and as man, would take all our sins upon Himself and atone for them before His Father. The contract was received; Divine Justice was satisfied. Salvation is now secured. The glory of God will be augmented through the Incarnation, and man will be able to attain greater glory, a closer union with God, and even a higher dignity, than if he had never fallen. Hence the Church, with St. Augustine, cries out: "Oh, happy fault which obtained so great a remedy!"

But how was the adorable Son of God to unite His divinity with our sinful race? Ah, here we behold the wonders of the Omnipotent and the beauty of our Catholic faith. Among the daughters of Eve is one who by a special providence of God has been held up in His omnipotent hands free from sin, whilst the dark flood of iniquity passed over all the

rest. She appears like a beautiful lily springing from stagnant waters. Of her the Son of God will ask a body. She will consent to be "the handmaid of the Lord" to share with Him in His joys and His sorrows. And how shall we name this wonderful Being, at once the Son of God and the son of a woman? What name shall we give Him worthy of His dignity? What single word that will express at once His humanity and His divinity? Ah, neither Joseph nor Mary was permitted to name Him. His Father in heaven reserved that right for Himself. He gave His Son a name which, St. Paul declares, is above all names; a name at the very mention of which every knee shall bend in heaven, on earth and in hell. That adorable name was Jesus, which the heavenly Father had in His mind from eternity. It was He who placed that sacred name on the lips of Gabriel, His ambassador. It was the Almighty who charged both Mary and Joseph to call the Child Jesus—a name which at once expresses His humanity and His divinity. "You shall call His name Jesus, for He shall save His people from their sins."

Let us again go back into the eternal years and meditate upon our heavenly Father contemplating His adorable Son in His human nature. The Blessed Trinity saw how that sacred name would be feared by demons and loved and cherished and adored by countless millions of devout followers. They saw how their own glory would be reestablished through that sacred name, and how the worship of idols would be abolished. They willed that that sacred name should be a name of power and benediction and sanctification to all who would invoke it with

reverence and love. For the Apostle says: "There is no other name given to men whereby we may be saved, but the name of Our Lord Jesus Christ."

At length the fullness of time came for the accomplishment of these mysteries of love and mercy. Gabriel appeared before Mary and made known to her the will of her heavenly Father. She was asked to furnish a body for His adorable Son, with which He was to unite His divinity, and through which He was to redeem the world. She knew that redemption was necessary. With all the rest of her race, she longed to see the face of the promised Redeemer. She learned that she would still remain a virgin. With rapture she heard the name destined by heaven for her promised Son, and she cried out: "Behold the handmaid of the Lord; be it done unto me according to Thy Word." The angel departed; the mystery was accomplished, and the Son of God clothed Himself with a human body formed by the Holy Ghost of the pure blood of Mary's heart, and reposed in the sanctuary of her immaculate womb. Oh, with what rapture Mary contemplated the mystery of the Incarnation! Again and again she repeated the name of her unborn Son. Then she hastened to her saintly cousin Elizabeth to tell the mysteries of God and the great things He had done to her. It was then she exclaimed: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. For He that is mighty hath done great things to me, and holy is His name!"

Did our Blessed Mother then foresee the future? Did she see how that name which she pronounced holy would be loved and cherished by countless mil-

lions of His followers? Did she see how many of the purest and fairest daughters of the Church would renounce earthly nuptials to become the spouses of her Son? Did she see the noble armies of young men, the purest and best of society, who would leave father and mother and despise sensual love for the sake of her Son? Did she see how they would carry His name on their lips and in their hearts to savage nations? How they would preach it to those who knew not its power or its sanctity? Did she see the vast multitudes of Christian martyrs who would glory in that name and find strength and comfort in pronouncing it with their last breath? Nay more, did she see that the idols of paganism would fall, that demons would flee before it in terror, that their images would be struck dumb at the very mention of the name of Jesus? Oh, sacred name of our God! Name of majesty, strength and power! Name of joy and consolation, how dear you should be to us! Oh, Jesus, you took that adorable name out of love for our race; You came not to condemn the world but to save it; and You chose to be called by that sweetest name which, says St. Bernard, is "joy to the heart and honey to the lips, to those who pronounce it with faith and with love." You have given it to us as a pledge of mercy and compassion; when we pronounce it as Your children You are reminded of the contract with Your Father to save our race. You are reminded of all You did and suffered for our souls. When our sins demand the exercise of Your justice, Your sacred name cries out for mercy and pardon. Oh, Jesus, be to us a Jesus in the time of temptation

and danger; in the time of death and of judgment!

Is it not sad to reflect that that very name which was given in love and mercy for our race, which was taken by the Son of God to prove His pity for us should be the name most abused by sinful man, even by those who still claim Him as their God and their Redeemer? That the name which is adored in the highest heavens, cherished in the hearts of all God's devout children, which is dreaded in hell, making demons tremble, should be insulted and blasphemed by those whom He came on earth to save? O Lord Jesus, let me complain to You! What harm have You done to these men and women that they seek to insult You? Are You not their loving Master, their true friend, their faithful lover, their generous benefactor?—yea, their only hope in time and in eternity? Have you not enlightened and civilized the world by Your sublime doctrine? Was it not You who elevated women by condemning divorce and adultery? Was it not You who liberated the slave by teaching that all are God's children, equal in His sight? Was it not You, O Jesus, who made the world humane and compassionate towards the poor, the suffering, helpless infancy and poverty-stricken old age? What is there good or great that You have not inspired? And yet, oh, shame on ungrateful man, Your blessed name is daily, momentarily insulted? It is coupled with the vilest expressions, mingled with filthy mirth, used to show anger, associated with the names of horrible crimes and low degraded women. It is used as a whip to drive the beasts of the field. And by whom are these fearful crimes committed against the honor and

sanctity of the name of Jesus? Will you say that they are not Christians, that they are only the black-souled infidels who deny God's existence?

Ah, would to God that it was only these who dared to insult the Founder of Christianity, the blessed Redeemer of the world! But united with these are His own children, who join the ranks of His bitterest enemies in vomiting forth blasphemies against Him. O God, this is especially what pains His Sacred Heart. It was not when the enemy from without assailed David the Prophet that he was most deeply wounded; what crushed his aged heart was to find his own dearly beloved son Absalom warring against him. And so it is with Our Lord. He suffers, it is true, from infidels, but what pains Him most is the ingratitude of His own children whom He has cleansed in his own blood in the sacraments of Baptism and Penance, whom He has fed at His altar with His own Sacred Body; for them, I repeat, to rise up against Him, persecute Him, insult Him and His adorable name, this is what especially wounds his Sacred Heart. And do you think, my friends, that the great God is unmindful of the insults offered Himself and His adorable Son? Think you that He who in the midst of thunder and lightening forbade men to take His name in vain is unable to punish? "Thou shalt not take the name of the Lord thy God in vain" He said, "for God will hold no man without guilt who takes His name in vain." And our Lord God is not like the gods of the heathen. He sees our hidden acts. He hears our every word, "and every

idle word that man shall speak he shall render an account of it at the day of judgment."

See how the Almighty punished blasphemers in the Old Law. Two men of Israel quarrelled one day; the son of an Egyptian dared to blaspheme the God of Israel. He was arrested and imprisoned until Moses would consult the Lord; and God commanded that they should drag him outside their camps, and that the men should put their hands on his head, and then stone him to death! And the Almighty commanded that all who should blaspheme God should thus be stoned to death. "He who blasphemeth his God, dying, let him die" (Levit.xxv,11). We see how the proud Holofernes was cut off for his blasphemies against the great God, and the terrible fate of Sennacherib (See IV Kings, 19, Isaias 37). We see how God showed his vengeance against the blaspheming Antiochus (II, Macchabees), and punished Benadad (III Kings, xx, 28). And in the New Law St. Paul declares that he delivered up Hymenaeus and Alexander to the demon, that they might learn not to blaspheme (I Tim. i, 20). Both the Levitical and the civil law punished blasphemy with death. The early canons of the Church vigorously condemned to fasting on bread and water, or to standing for a long time outside the church door those who blasphemed God or Jesus, or the saints. The history of France tells us how the law commanded the tongue of plasphemers to be pierced with a burning iron; and even the Puritans of England and America in early days had the blasphemers branded with a red-hot iron, that all might recognize them as men accused by

God and degraded among their fellow men. But it is in the day of judgment that the blasphemer will be put to shame, when he must stand to give an account of his blasphemies before the God whom he so often insulted. In the regions of the damned that blasphemous tongue will burn in the flames of hell for all eternity.

And now, in conclusion, my brethren, allow me to congratulate you on being enrolled under the sacred banner of the Holy Name. Sons of a glorious old Church, you are proud of her history and of your ancient faith. Here before this magnificent altar, and in the presence of your beloved Archbishop, a successor of the Apostles, you profess your loyalty to the faith of your fathers, your love for Jesus Christ, and your detestation of the vile crime of blasphemy. But more, you are here to declare before heaven that you are able, by receiving frequently the sacraments, to keep the Commandments of God and of His Church. You are here to tell weak-kneed Catholics who from temporal motives shamefully abandon their faith and enter into accursed secret societies that by the grace of God you are able manfully to practice your faith and maintain your position in society. You are here to tell the degenerate, whose blasphemy and love of rum and impurity make them a disgrace to their Church and slaves of hell, that you are able to conquer those vile passions and all hell's power through the graces you receive in frequent Communion.

Continue, my sons, your noble work; do all in your power to increase your membership and lift up your weak fellow men. In the words of Pius IX,

your presence in a body at Communion is one of the most powerful sermons that can be delivered, for by your example you point to all where strength may be found to triumph over every temptation. Go on manfully under the standard of the Holy Name, and if generals of old were enabled to rouse their soldiers to deeds of heroism by presenting the justness of the cause for which they fought, the greatness of their Emperor and the grandeur of the prize of victory, what cause more glorious than the cause you have espoused, what King so noble, so great, so loving and kind and merciful as the King whom you follow? And as to the prize—oh, great God, it is not to gain the praises of men or to acquire a little of this world's goods, soon to be abandoned, that you are fighting, but for a crown of glory eternal. You are fighting for Him who fought and bled to death to make you free, and to gain the reward promised by your Blessed Redeemer, when He said: "He that confesseth Me before men, him shall I confess before My Father who is in heaven."

THE FEAST OF THE MOST HOLY NAME

RT. REV. MGR. JOHN A. SHEPPARD, V. G.

"His name was called Jesus" (Luke ii, 21).

If we examine history, we shall find inscribed within its pages names which deserve the reverence and admiration of posterity. We shall find those of statesmen whose every action, and whose every thought, after God, was for their country; men who sacrificed fortune, position, and even life itself for the advancement of their nation. We shall find the names of philosophers who sounded the very depths of human knowledge and of human wisdom; men who left upon their time an impression which centuries could not obliterate; we shall find the names of theologians whose mighty intellect, illumined by heaven, shed light upon the mysteries revealed by God, and won over hearts and minds to the love of the truth. Names such as these you will find written there; known, yet little thought of; admired, yet seldom and for a short time loved. In their midst, however, there is a name greater than all, because its possessor was more than man; a name more powerful, for it is the name of God; the name that alone is loved with an heroic love, the name of Jesus Christ. Other men lived, accomplished great things, died, and with their death were forgotten. Their deeds may have lived after them, and thus for a time their names were familiar; still, with time, they were doomed to pass away. One name alone was to be loved and everywhere revered;

a name that alone gained followers in every land, was uttered in every tongue, and universally loved by the human heart in every age—that name is the name given to the Saviour of mankind.

Reverse the picture drawn from history, and ask for the names of men who have been hated and despised in the world. You will find traitors who for some petty gain or favor, or from some selfish motive, betrayed their country's valor and their country's honor. You will find for the philosopher the cavilling sophist who destroys truth and makes of man a miserable sceptic; you will find for the theologian the rationalist, who bids us hold our peace about revealed religion, and tells us that our God and His works should be comprehended by the unaided powers of nature alone; and though these men may have been admired by some, still, their names are despised by the majority; they are considered dangerous, and their principles rejected by the common consent of mankind. But yet, worthy as these men may be of the hatred of the world, there is One hated more than they. There is a name that the world has persecuted for centuries—a name that she has sought to erase from the human heart and crush out of existence, so great is her hatred for it, and that name is again the name of Jesus Christ. So that we have the strange paradox of a name for which there is displayed a love that is heroic in its devotion, and a hatred that is most intense in its aversion. And it is a strange fact, which we will endeavor to develop for you. We would show you on the one hand the malice with which that sacred name has been pursued, and we would

show you on the other the love felt for it by devoted hearts; and then, in conclusion, we shall ask: Upon which side do we range ourselves? Are we the friends or are we the enemies of the holy name of Our Lord and Saviour Jesus Christ?

When the birth of Christ was made known to the wise men, the spirit of anti-Christ manifested itself, and while the Infant Jesus was lying in a manger, rejected by His own people, King Herod resolved that His name should never be known to the world. While yet a child He must die. So, assembling together all the chief priests and the scribes of the people, he inquires of them where Christ is to be born; and they say to him in Bethlehem of Juda. He then tells the Magi to search diligently for the Child, and when they have found Him to return and bring him word, that he, too, may go and adore Him. The Magi set out, find the Child in a stable and are told by a messenger from heaven not to return to Herod. The King, finding himself deluded, and filled with jealously, orders all the male children in Bethlehem, under two years of age, to be put to death; in this way would the Child be destroyed and his throne preserved. The sin of two thousand years ago was the sin of today — the world in the person of Herod considering Christ as an usurper, and consequently hating Him who claims the kingship of the earth. Then for the first time did hatred for Jesus spring up, and when thirty years after He began His public work, the world again recognized Him as its enemy and, surrounding Him in the persons of the Scribes and Pharisees, dared to designate Him as a

"seducer of the people." Some said: "Say we not well that Thou art a Samaritan and hast a devil?" Others, beholding His miracles, asserted that it was "by the prince of devils that He cast out devils," and others again said: "We know that this Man is a sinner. He hath a devil and is mad, why hear you Him?" They would act as Herod; they would put Him to death, and thus they would rid the world of Him. They plot His ruin and He enters upon His passion. The people cry aloud for His blood. He is given up to the populace and is crucified. They see Him die as other men, they see Him buried as others, their desires are at last gratified, for like others that rose in the world He would soon be forgotten, His name would not be remembered. They forgot that He left after Him faithful servants, that he had founded a society that was ever to remain, that He had established a Church. But alas! as with the Master so with the servants. For as soon as He had ascended into heaven what became of His Apostles who were to bear His name to the world? They were laid hold of upon the streets and accused of being seditious, as was their Master, and then stoned to death or slain by the sword.

The apostolic age passed away; the name of Jesus still lived. Judaism had not been successful, but what could not be accomplished in Jerusalem would be tried in Rome, and Rome, mistress as she was of the world, Rome, with all her power, began to attack the Holy Name. Read her history and you will find it to be the history of a sinful world; you will read of ten persecutions that deluged her soil with the blood of martyrs, you will read that the Christians

were a despised and hated class of people who were regarded as the cause of every misfortune that befell Rome. If, for instance, the Roman army were not successful in war, it was ascribed to the Christians; the gods of the Empire were said to be angry because their temples were forsaken for the temple of Christ. If there were an insurrection in the provinces, again the fault was laid upon the Christians. They were regarded as the enemies of mankind, as the enemies of the gods, and hence the cry: "The Christians to the lions!"

Heathenism fell with the fall of the Roman Empire, but still persecution continued. The world must rid itself of the name of Jesus, and heresy took up what paganism could not accomplish. Under one form or another it would attack the Holy Name. It would first say that Jesus Christ was not God, and that He had no right or claim on the world. Not having the Man-God present to lead to death as the Jews did, and seeing the numbers that believed in His Real Presence in the Most Holy Sacrament where Christ is yet with us, they would deny that Real Presence, and they would hurl insults upon that sacrament. They would call Christ Himself a liar, and say that the truth was not in Him when He asserted that it contained His body and His blood. Then unbelief would create an atmosphere of doubt in which men would daily walk, and thus would their devotion, their trueheartedness to the Holy Name, be chilled; if they did not absolutely deny its sway over the heart, they would at least forget it or think of it but rarely. Under one form or another the attack was always

the same. The cry of Voltaire was nothing new; it had been the cry of ages: "Crush out the infamous One." Thus did the world oppose Christ in person, and His Church, His representative on earth.

The order of today is persecution but in a very insidious manner. The world today sees a man maintaining that he is the representative of Christ upon earth, that his power is received from heaven, not from earth; he claims supremacy in all that pertains to Christ's kingdom in the world, tells temporal rulers that they are not chosen to administer the affairs of that kingdom, that they are not to molest it. The world asserts that this is an assumption of power and calls upon the Church to nationalize itself, that the temporal ruler will administer the affairs of the Church within his own domain. It calls out and repeats the cry of the Jews: "We have no king, we know no king but Caesar." It is again the old warfare, the setting aside of God's claims upon the world. Nor should we be surprised that this hatred of the world for Christ should be so intense now that we have seen it as it is. We should not be alarmed, for it is but the fulfillment of Christ's own prophecy when He said: "Ye shall be hated of all men for My name's saks." It is the fulfillment of Isaiah's words: "There is no beauty or comeliness, we have seen Him and there is no sightliness that we should desire Him. He is the most despised and most outcast among men. His look is, as it were, hidden, He is despised and we esteemed Him not." It is but the fulfillment of Simeon's words when he said to the Blessed Virgin: "Behold this Child is set for the ruin and for the resurrection of

many in Israel, and for a sign which shall be contradicted." No! we need not be surprised, for it is the contest of sin against sanctity. The world beheld a man that had to condemn it, that preached hatred of the world; hence it is that the world hates and has ever hated the reign of Jesus Christ upon earth, and that it ever seeks to destroy the Sacred Name.

And yet, through hatred, that name was loved, not by a class of people but by men at large; not for a time but for nineteen centuries. It was a name that became known to every child throughout the world. There was no country upon the globe that did not become acquainted with it, there was no language in which it was not expressed, there was no people among whom it was not revered. Nay, more, the cross that holds before our gaze the figure of Jesus dying, the cross that had before been an instrument of torture, is raised aloft as an object of veneration; it had been washed by the blood of Jesus Christ, and as it was the symbol, the sign of salvation to the world, so should it be raised in every habitable portion of the globe; so that it might silently yet forcibly point to the price that was paid for man's redemption. Despite persecution it was destined to supplant the Roman eagles. A Boniface would grasp it, carry it to the wilds of Germany, and there subdue the savage tribes by the plain recital of the life of the Man of Sorrows. A Remigius would take it up and show it to Clovis, the king of the Franks; he would tell him of the bitter passion of Jesus Christ; he would tell him of His love for mankind, and Clovis, filled with all the honest indignation of a sol-

dier whose soul is wrapt up in arms would exclaim, "Oh, that I had been there with my Franks, they would not have done thus." A Patrick would take it, cross the rough seas, hold it before the Celt and tell its history; and that generous-hearted nation to a man would gather under its foot, never to be separated from it, no matter what the cost or what the penalty. They might be threatened, and persecuted, they might be exiled, cast out upon the broad world, but still, wherever they went, they would take the cross as a relic of their native land and present it to the stranger. An Augustine would take it; he too would cross the seas, and England with the cross would become the most powerful nation of the world. The Turk would threaten Europe with destruction and Peter the Hermit and Urban II would take up the cross, fire the nations with such a love for the preservation of the Holy Land, and with such devotion for the maintenance of Christianity in the world, that kings would come on bended knee and ask for the red cross of the crusader for themselves and for their subjects, in order that they might do battle for the name of Christ. And thus the Turk would be driven back, Europe would be saved, and Christianity preserved. Is not this love for the name of Jesus? Where is the name as His name? Nations have revered it, the world cannot get on without it; it is the name whereof St. Paul wrote when he said: "God hath given Him a name which is above every name. In the name of Jesus every knee should bend, of those who are in heaven, on earth, and in hell, and every tongue should confess that the Lord Jesus Christ is the glory of God

the Father." It is the only name that is great upon the earth; other names are loved only in proportion as they are united to the name of Christ. You may speak of warriors and say that they are loved by their people; you may speak of the founders of states and empires, and say that they, too, are loved; but while saying so you must remember that it is with a perishable love. It is less than the love that the Christian world offers to the least known of the saints that dwelt upon this earth. Such was the love of nations for the Holy Name. What shall we say of the heroic love of individuals for that same name? See the attraction it has for them!

The virgin will quit the charms, the pleasures of the earth for it; the missionary will become a solitary exile for life on its account; the martyr will die for it; the priest will preach it in the deep forests of America. The world, though it hates it, will have to admit that name, and will have to set apart a day in the week to commemorate it. Taught to us in childhood, we keep it through life; it falls from our lips in the morning, we again speak it in the evening, and in temptation it is our shield; for in that name we cast out devils. Wherever we turn, our eye falls on a crucifix, or lights upon a statue or picture that calls to mind the name of Jesus. And in our last agony we wish it to be the last name mentioned by us on earth. Were we not correct in saying that it is a name loved beyond all names? But what is our love for that holy name; what ought it to be? Some three centuries ago a young soldier was seeking glory upon a battlefield in Spain, the city of Pampeluna was taken, and the gallant officer

shut himself up within the citadel. The French bore down upon it with their artillery and soon a breach was made in the wall of the fortress. The young commander instantly appeared upon the breach at the head of the bravest part of the garrison, and with his sword in hand endeavored to drive back the enemy; he fought for fame and country, and what cared he if his life were lost? The cause was noble and would merit the applause and praise of his countrymen. He fell upon the breach, wounded, and the moment he fell the garrison surrendered. He was borne to the Castle of Loyola, and there for weeks he suffered from the wound he had received. He called for books — tales, romances of knight-errantry. There were none such in the castle, and he was obliged to content himself reading the lives of the saints. At first they were dry reading for the soldier, but soon he began to relish them; he looked upon the saints as greater warriors than those who figured on the field of battle, for they were the conquerors of self. He read there of men who were so devoted to Christ and to the cross that they buried themselves alive in caves and desert places, pale with fasting and covered with hair-cloth, and he recognized that true greatness and glory were to be found only in uniting one's self to the cross. He saw that if he were to be happy in the next world and win the glory for which he had thirsted, he must unite himself to the cause of that great Captain of the world, Jesus Christ. And he was obliged to say to himself in studying their lives: "These men were of the same frame I am of; why then should not I do as they have done?" From that moment his

resolve was taken, and that young man has since been known in history as Ignatius of Loyola, the founder of the Society of Jesus, the great saint who gave so many children to Christianity under the name of Jesuits. He won the glory for which he sought, the glory of the saint of God. Now, here is our model. As Ignatius loved the name of Jesus, so, too, must we love it. We must recognize Christ as our leader, as our king, for we are, as St. Paul says, members of Christ's body. We are, in one word, to become Jesuits; that is, in our lives true followers and true disciples of Jesus Christ. And that we may become such, that we may be worthy members of the body of Christ, these are three duties that we must ever observe: We must be as Christ was, pure in heart and body, mortified in our lives and patient with the little trials that we are wont to meet with in every-day life. If we be impatient, if we be sinful, then our place is not under a king who is sanctity itself, under a chief whose pillow is made of thorns, and whose sceptre is a reed.

As we are members of the one body, we must be in union with the head, who is Jesus Christ, and with the other members, who are our neighbors. We must conform our wills to the will of Christ, and what He loves we must love, what He hates we must hate. As He loves all mankind, so, too, must we love them; and as He hates the world, so, too, must we hate the world. True, we will often find imperfections in our neighbors, for as long as we are in this world we will not be perfect; but can we not make the same allowance for others that they have often to make for us? If by accident

some member of our body were disabled, yet did not threaten our lives, would we part with it? Would we love it the less? Just so let it be with our neighbor, for he is a member of the same body that we are, and consequently is to be loved despite his slight defects and inconsistencies.

We have to love Jesus Christ with a tender and ever-constant love; as we have been made one with Him, our will must be His will, and our hearts must be conformed to His heart; His interests are our interests, and when they are threatened, we should be there to sustain them. Through His Church we are made acquainted with His will; what it condemns and tells us to avoid, that we must condemn and avoid. Now, if we examine ourselves in all sincerity upon this head, if we ask ourselves if we are obedient to the voice of the Church, ask ourselves if we feel that the Church's interests in this world are the interests of Jesus Christ, and consequently ours, how many of us will have to admit that we do not fully recognize our position as members of Christ's mystical body! We are told of the dangers that await us in the world; we are warned against forming life contracts with those who differ from us in religion; we are told of societies that are sapping, unconsciously perhaps, the foundations of faith and morality; we are told of the necessity of approaching the sacraments frequently. Yet how many, even of those who are now listening, turn a deaf ear to that voice! Can they say that they have any regard for the interests of Christ in this world? Can they say that they are friends of the Holy Name? Or rather must they not admit that they

are its enemies, not positively set against it, if you will, but by their lives telling the world that whatever little good they may do springs, not from the love they entertain towards Jesus Christ, but from the mere motive of human respect.

Well, friends of the world, of the world they may expect their reward, for certainly they are not of the class who profess Christ lovingly, courageously to the world, and cannot therefore expect that He will confess them before His Father who is in heaven.

THE HOLY NAME

RT. REV. MGR. JOHN A. SHEPPARD, V. G.

"How admirable is thy name in all the earth" (Psalm viii, 10).

Such were the words of the inspired Psalmist, as he reflected upon the greatness and goodness of God manifested in creation; and when we consider the conflicts sustained and the victories achieved through the Holy Name of Jesus such are the words with which we Catholics may salute with peculiar appropriateness the Son of God. Eighteen hundred years ago that name fell for the first time trembling from the lips of an angel; it was caught up by the world and reechoed age after age, and is today the only name worthy of our love and adoration. Search the history of the world from the creation to the present day; run over the bright names that dot its pages, and then ask yourselves: Who of all these is now most loved? Who of all these is now most thought of? Scrutinize the world's roll of warriors, consult the pages that have chronicled the names of her sons of wisdom, invoke her men of genius and of talent; then ask yourselves: Has any one of these great warriors, sages or intellectual giants left his name enshrined in the loving hearts of the world?

This the great Napoleon did when in exile upon the ocean's barren rock, and what think you were his conclusions? Conversing with his friend Montholon, he said: "There have been but three great generals in this world, Caesar, Alexander and my-

self. In spite of all their exploits, Alexander and Caesar are now but mere themes for schoolboys. Who loves them now? So it is with myself. My memory will live perhaps fifty or sixty years in the hearts of some brave men, and after that no one will love me more. One being alone is still loved on this earth after eighteen hundred years. He is Jesus Christ. Montholon! Montholon! I know something of men, and I tell you that Jesus Christ was not a man."

Yes, Napoleon was right. He has answered the question: Who is now loved most upon this earth? This brings me to speak of the excellency of that most holy name, which is heavenly in its origin, emblematic of the God-man in His two natures, human and divine, the epitome of the divine perfections; a reminder to loving hearts of the birth, life and death of our crucified King.

His name is heavenly in its origin. In the fullness of time set by the eternal decree for the temporal generation of the only-begotten Son of God the Father, this name was whispered to the Virgin Mary by an angel of the Most High: "You will call His name Jesus." Unlike the names of earth, it was to bear some relation to the person who possessed it. Take the names that are given us in baptism; analyze their meaning, and note how many of them express the character of those who possess them. Yet this is but natural, for, not foreseeing the future, we do not know the mission of the babe, and hence are led by some other motive in naming it—perhaps that of placing it under the special protection of a saint; perhaps that of recalling some friend who

sleeps in death; or, it may be of interest; or, as is often the case, of vanity. Not so, however, with the adorable name of Jesus.

Earth was not consulted. Mary, His blessed Mother, St. Joseph, His foster-father, the angels in heaven—of all these none were consulted in the choice of that name. God alone in His wisdom, knowing the mission of His Divine Son, gave Him a name above every name—a name which with peculiar propriety should be His alone, expressing the unity of person and distinction of nature in Christ Jesus, our Lord. Yes, in the analysis of that name we shall find the existence of His divine and human nature, we shall recognize Christ, God and Man. Nor do we need for this the power and magic of learning; we may cast away for the present all worldly knowledge, we may discard the opinions of men, and, opening the Holy Gospel, we shall find the signification of that name fixed by God Himself.

After the angel had announced to Mary the miraculous conception of the Divine Word, he continued, saying: "He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob forever; and of His kingdom there shall be no end. And therefore the Holy One which shall be born of thee shall be called the Son of God." Behold here the credentials of Christ to that title which He so often made use of when speaking of Himself: "He shall be called the son of the Most High!" Herein, again, lies His title to immortality, which He claimed when reproached by the Jews: "Amen, Amen, I say to you before

Abraham was, I am." Of His kingdom there shall be no end. He reigns throughout time and eternity. Throughout eternity in consideration of His eternal generation from the Father, and throughout time in consideration of His temporal generation by the power of the Holy Ghost from the Immaculate Virgin; and from this shall He be called the Son of God. Behold here, also, His title to equality with His Father, for surely the first truth that presents itself to the mind when we contemplate the relation of the Trinity is the identity of their natures; the Son must be a person distinct from but of the same nature as the Father. "And therefore the Holy One which shall be born of thee shall be called the Son of God."

When the angel of the Lord appeared to Joseph in his sleep, these were his words: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call His name Jesus, for He shall save the people from their sins." Behold here again in this text the divinity and humanity of Christ. He shall be conceived by the power of the Holy Ghost and shall be born of a Virgin. Behold here the mission of Christ. "He shall save the people from their sins," and, finally, behold the reason why this name Jesus is given Him by His heavenly Father. "He shall be called Jesus, because He shall be the Saviour of the world." This is His part in the divine plan of the Redemption, and for this reason did He obtain that name which contains within it the sum of all the divine perfections. In that small word, Jesus, we see reflected the power, the mercy, the justice and the wisdom of

God. Picture the condition of man after his fall! The beautiful creation which had sprung from the power of God was shattered by the disobedience of man. Sin and death passed into the world, and we were, as the Apostle says, "sold under sin." Lost to God and fallen from our happy state, who shall restore us? Who, of all the angels in heaven, is able to render us again pleasing in the sight of God? In vain do we call upon that heavenly court! Who, then, of the sons of Adam shall arise to save us? Ah! He and only He, the Promised One of ages, the Emmanuel foretold by the Prophets, the Prince of Peace, anxiously expected by the nations. None but He the God-man Jesus, is sufficiently powerful to save the world. None but He, who reflected the attributes of the Divinity, for infinite majesty reflected in the Son must atone for that offence. Yes, my Jesus! when we repeat Thy name, we recognize Thy almighty power, for who could save us but one of infinite power? When we repeat Thy name we recognize Thy justice, for who could satisfy the justice of an angry God but justice itself? When we repeat Thy name we recognize the Emmanuel, "God with us," for who could be our Saviour but a God and man at the same time, for what but infinite mercy could induce Thee to assume the sinful nature of man?

Jesus! At the sound of that name, mysteries of love are called to mind, imagination conjures a life of suffering and undying love. We see a God become man for us; we adore an infant in the manger; we see a Man-God dwelling in poverty, working like the most miserable of men, praying for the world, and

obedient to his creatures. Before this spectacle our pride is confounded, our idleness rebuked, and our spirit of impenitence condemned. Jesus! The very name recalls the Victim in His agony in the garden; before our eyes passes the ever-to-be-remembered drama of the Passion; Calvary's heights arise and, struggling up its side under the heavy weight of the cross, surrounded by a jeering rabble, the Saviour of the world, with looks indicative of the serenity of heaven, ascends that hill amid the tumult and blasphemies of a maddened throng!

That name recalls the Victim suspended between heaven and earth. There we behold our Priest, King and Pontiff, our Legislator and Mediator, and our souls, wafted by faith beyond the boundaries of time and space, behold Him in the regions of that imperishable world, heaven, fulfilling the office of advocate and intercessor, beseeching His heavenly Father to spare us, for we know not what we do. What an astounding history in that adorable name! Did we not with reason assert that it was heavenly in its origin, profound in its meaning, and most affecting in its reminiscences?

Passing from the consideration of the name as relating to our Blessed Lord, let us endeavor further to penetrate its treasures and examine it with relation to ourselves. The Apostle Paul, chiding the Corinthians for their excesses, tells them to remember "that they are washed, that they are sanctified, that they are justified in the name of the Lord Jesus Christ." Herein lies for us the grandest of truths; the name of Jesus is for us the principle and source of our sanctification. If we would be

saved it must be through that holy name. You are all familiar with that recital in the Acts of the Apostles where this truth is expressly declared by St. Peter himself. It is related there that there was a certain cripple who was carried every day to the door of the Temple by his friends, in order that he might sit there and beg alms from those going in and out. This was his position for years, and all those who visited the Temple, even those who neglected the silent entreaty of the outstretched palm, recognized his familiar face. It chanced that as Peter and John were entering the Temple the poor beggar asked for alms; and Peter and John, stopping, fixed their eyes upon him and said: "Look upon us," and the poor cripple looked up earnestly, thinking that he was going to receive something from them. But Peter said: "Silver and gold I have none, but what I have I give thee; in the name of Jesus Christ of Nazareth, rise up and walk." And forthwith his feet become firm. Overcome with joy, never having known the use of his limbs before, he begins to walk and leap and run. He goes into the Temple, and the people, seeing him walking in their midst, are astonished; whereas he, mindful of the favor he has received and wishing to sound the praises of the Apostles, goes and lays hold of them. The people, seeing him lay hold of Peter and John, are amazed, and gather about them, and Peter, seeing this, makes answer to the people: "Ye men of Israel, why wonder ye at this, or why look ye upon us, as if by our strength or power we had made this man to walk? The God of Abraham hath glorified His Son Jesus, and His name through faith hath

made this man strong." What miraculous power in that holy name! Truly did Christ prophesy when He said: "In My name they shall cast out devils, they shall speak with new tongues, they shall place their hands upon the sick and they shall recover." But Peter would make still another declaration from that miracle. He went on to teach the people who had gathered about him, but as the priests and Sadducees of the Temple were jealous, they would not look on and view the conversions that followed, so they seized the Apostles and hurried them to prison.

On the morrow, summoning their council, they set Peter and John in their midst and asked them: "By what power or in what name have you done this?" Then Peter, says the inspired writer, "filled with the Holy Ghost, said to them: Ye rulers of the people and ancients hear: if we are this day examined concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you and to all the people of Israel that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, by Him doth this man stand here before you whole. This is the stone which was rejected by you the builders, which becomes the head of the corner, nor is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved." Here, then, is the testimony of Peter, telling the council that this name is the source of our sanctification. In that name alone, as in no other under heaven, may we hope for salvation.

Erase that name and Christianity dies, and the life of man becomes a dark enigma, void of all solution. Erase that name, and charity flies to its heavenly home, society disappears, and worse than barbarism prevails. Would that men in their strange reasonings, men who deny the divinity of Christ, would but stop to reflect upon the consequences of their doctrines! It seems to me that they would start back terrified at the spectacle, and this very conclusion of what would inevitably follow upon the denial of the divinity of Christ is certainly a powerful proof of His divinity.

Ah! if we would but consider the mysteries of His holy name, where is the man who would dare to deny Him? We can now well understand why the Apostles, as the Acts relate, went forth from the council after they had been scourged, "rejoicing that they were accounted worthy to suffer reproach for the name of Christ Jesus."

We can now understand why the martyrs of the first ages endured such sufferings; we can now understand the sufferings of the ministers of the Gospels in our own day in endeavoring to carry the knowledge of that holy name to nations yet uncivilized; they have conceived a love for it and its power upholds them. Like St. Francis of Sales, they have discovered in that name a power which made the angels rejoice, saved men, and made the demon tremble.

Would, then, that we could impress on you the necessity of devotion to this holy name. Would that we could persuade those, if there be any so guilty, to refrain from blaspheming that holy name.

Cultivate within your heart the greatest love and respect for it; and if others be so ungrateful as to use it unworthily in your presence, do you bow down your heads to honor it, that you may thus in some manner repair the offence of your neighbor. Let it be ever in your hearts; teach it to your lisping children; tell them to repeat it with love and confidence in the morning when they arise, in the evening when they retire to rest, and throughout the day in their many actions. Let them use it as a shield against the temptations of the devil, for remember Christ Himself says: "In my name you shall cast out devils." In your many sufferings through life, suffer in honor of that name, and especially, my friends, in the hour of death—in that dread hour when the light of eternity is fast breaking in upon the soul, when friends whom we loved, when the riches, honors, and pleasures of the world are fading from our sight—oh! then let that holy name be on your lips and in your heart, repeat it with hope and confidence, and so depart from this world with your last breath an act of devotion, that you may merit to chant it eternally with the blessed in heaven.

THE HOLY NAME

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"All the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy name" (Psalm lxxxv, 9).

So sung the Psalmist in a moment of inspiration when, looking with prophetic eyes into the future, he beheld all the nations of the earth praising and glorifying the God-man, Christ Our Lord. Today the Church witnesses the fulfillment of that prophecy, takes up the same strain, and in her Office repeats and prophesies that the generations yet to come will likewise unite and praise the name of the Lord.

It is fitting that on this day, the Feast of the Holy Name, we should contemplate the character of Him who bore our sins. Not that we shall hear anything new of Him, not that we may expect to convince the unbeliever of His divinity, but that we may learn something of the greatness and the sanctity of His character, so that we may look up the more fully to Him as our model, our teacher, and therefore be led to love Him more dearly as our Redeemer and our God. An idea of the character of any one can be formed from considering his influence upon the time and society in which he lives. Thus, if today we wished to form an estimate of the men who surround us, we should ask in what manner they benefit their neighbors and society. So, also in the past, if we would duly appreciate the character of great

men we must inquire what effect their teaching, their manner of life, had upon society at large; and the more we find mankind benefited by such men, the greater our respect, veneration and love for them; the greater and higher our opinion of them. Now, in considering the character of our blessed Lord we shall apply the same principles, and first ask ourselves: What did the times call for? How far had men advanced in religion and morality? What was then the great want of the people of the earth? To estimate these we have but to glance at the condition of imperial Rome. Throughout her vast domain we find immorality prevailing, blasting with its breath and touch all that was pure and virtuous. Modesty, which lends such a sweet charm to beauty and virtue, had vanished; man, the noblest work which had passed from the hand of God, knew neither his worth nor his destiny, and had become a slave to the passions of his baser nature. It was a sad and sorrowful spectacle. Behold a vast empire displaying all imaginable pomp, yet despising all morality; a people rich in mental culture, a people possessing philosophers, poets, historians, and orators who have known no equal, worshipping at the shrine of licentiousness. This was then the condition of civilized Rome. Those essential elements of society, the individual and the family, were not valued; hence came the decline of the Empire. Individual rights were not defined; those of the family were not respected, from the want of a knowledge which would lead to the proper appreciation of individual man. How, then, could they obtain this knowledge? Were they without teachers? Had not Greece heard the

voice of her Plato, who was called the divine, and that of her Aristotle? True, they were lights in those dark days, they understood many natural truths; but when we hear them defend, nay, teach, crime itself, then we see the imperfection of human knowledge and are obliged to confess that human science alone could not preserve the society of those days from destruction. But was their legislation, at fault? Have we not heard of an Athens that had her wise Solon, and of a Sparta that had her Lycurgus? True, indeed, there were many wise legislators; true, indeed, that even to this day the legislation of the Roman is considered a model. But what was its effect—what could be the effect of laws, if moral principles were not fixed in the conscience and if the manners of the people were opposed to law? Beside these, where was the legislator who had not been circumscribed by place and time, the teacher who had not been confined to a country and a nation? Their teaching and their law lacked the quality of universality, and in consequence could not reach the barbarism which prevailed throughout the world. The great wants to be supplied were then a knowledge of the truth of the relation of man to his Creator, a knowledge of law and order and a healthy conscience among the people. Who could supply these wants, who could teach with an authority to claim and demand universal acceptance of his doctrine? Who could legislate without force, and reign supreme in the conscience of the individual? Who could endow society at large with a public and just conscience? Could science, which confessed its inability? Could pagan-

ism, the prevailing religion of the day? Philosophy had exposed its weakness, and was insufficient. Where, then, could be found a power capable of supplying these needs of society? The power of earth confessed its weakness when its learning and its laws could not effect the result. Turn we, then, to seek a superhuman, a divine power; and there, standing as the central figure of the world's history, the embodiment of Christianity, an object of admiration for the believer and of hatred for the infidel, we discover One whose every word is sacred, whose every act became the theme of devout meditation; whose teachings are revently commented on, whose precepts are obeyed, and whose example is followed. Him we recognize as the great Reformer of the world, the Second Person of the Trinity, the Son of God.

One day a crowd of men gathered about the halls of Pilate. One thought alone filled their minds. They were intent upon the destruction of Some One. With wild cries they called out for the condemnation of Him who had dared to name Himself King of the Jews. Within the place stood Pilate and a man known to the populace as Jesus, the son of a poor carpenter. He had been brought there for trial and Pilate asked Him: "Art Thou the King of the Jews?" The malefactor, as they styled Him, answered: "My kingdom is not of this world. If My kingdom were of this world My servants would certainly strive that I should not be delivered to the Jews, but now My kingdom is not from hence." Pilate, therefore, said to Him: "Art Thou the King, then?" Jesus answered: "Thou sayest that I am a

king. For this was I born and for this came I into the world, that I should give testimony to the truth." Voices clamored within the hall at this declaration, and the lashes of the brutal soldiery were heard falling upon His shoulders; they led Him forth before the mob with a crown upon His head, but one of thorns; with the royal purple about Him, but in mockery; and there Pilate proclaimed from his balcony: "Behold the Man." Little did that Roman governor think that he was then giving to the gaze of that rabble a Man who would in after years be held up to the admiration and adoration of the world! Little did he think that in after years the power which he then wielded would have crumbled away! Little did he think that the world would resound with the praises of the malefactor's holy name, and that the Christian preacher would tell peoples and nations then unborn: "Behold the Man."

Behold Him who supplied the wants of society, behold Him, the Teacher, the Legislator of the world! How, then, did He set about His work? Study Him as a teacher and you will find Him uttering a doctrine until then not thought of, because divine. Not only does He teach, but He likewise practices the lessons He would inculcate. The teachings of others had not been received by the world, for the reason that they could not teach with authority. Reason pitted against reason had equal power, and was equally received by the people. Authority to teach was wanting; there could be no certainty of the doctrine taught. Now, Christ came before the world and claimed divinity of person, claimed that He came down from heaven, that He was sent into

the world by His Father, and, as He said to Pilate, in order that He might teach the truth. Thus, His doctrine was of the highest possible authority—the authority of the Godhead. But was that sufficient? No! He had as yet but asserted that He was the Son of God, and the world demanded proof. Proof was given by His miracles—when He changed water into wine, bade the deaf to hear, the lame to walk, the blind to see, the dead to come forth from the bandages and linens in which they had been buried. Proof was offered when they saw Him dying for the truth He had preached; when they saw the earth shaken at His crucifixion; when they saw Him rise from the dead, walk again in the midst of His disciples, and, finally, ascend into heaven. His authority then was not only asserted, but confirmed, and the world was obliged to bow down and receive the teachings of its God.

This time of His mission having come, led by the spirit of God He enters the desert, and there, buried in solitude, far from the habitation of men, He fasts for forty days and forty nights, spending His time in preparation for the mission His Father had given Him. He comes out from the desert, and no longer has a fixed habitation. He wanders, as did the prophets, from village to village, and from town to town, preaching tidings of joy to the world, of peace to men of good will. A prophet foresaw this hour of redemption and chanted this canticle: "Arise, be enlightened, oh, Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee and His

glory shall be seen upon thee, and the Gentiles shall walk in the light and kings in the brightness of thy rising."

Good tidings! good tidings! Tell it to the individual. Let him arise with a consciousness of his dignity and of his destiny; let him be told that instead of living for his state, for his nation, or for his country, he lives for God; that he lives for a place beyond the skies; that he is the object of God's love; that he is equal before God with the prince, though he be but a beggar. Good tidings! good tidings! Tell it to the millions toiling in slavery. Let them know that the time has come when their chains shall drop from their hands; let their necks be bent no more to the yoke of tyranny, and let them walk erect, conscious of their true dignity as men. Good tidings! good tidings! Tell it to the family. Let the poor, sorrow-stricken wife hear that she is no longer the slave of her husband, the plaything of his fancy; that she is not to be separated from her children; that henceforth she is to be placed on the same footing with her husband; that she is to be entitled to respect; that she is to be the instructress of her children, and that the contract into which she has entered can be dissolved but by death. Good tidings! good tidings! Tell it to the world, and let society rejoice, for into it in its dying is again breathed the breath of life. The individual is raised, the family secured against dismemberment, and the people are to live again, saved and vivified by true ideas, sound morality and divine religion. The Saviour preached these good tidings in the synagogue and in the Temple, upon the mountain

heights, on the shores of the lake, and in the deserts, where crowds followed Him. Men were so charmed with His person and His doctrine that we hear them crying out after Him in the streets to have pity on them. Zacchaeus climbs into a tree to get but a glimpse of Him, and the disciples, won by a word, throw aside their boats and fishing-nets and immediately follow after Him. Nay, more; even the multitude becomes so delighted with His presence and at His words that they follow Him for three days and forget their need of food, so that our blessed Lord is obliged to perform a miracle in order to give them nourishment.

His doctrine was well calculated to call forth such enthusiasm, since it was expressed in a most simple language, a language which could not but impress the people. Consider the simplicity and sweetness of the parable of the prodigal son, the tenderness and goodness of that of the shepherd who leaves the ninety and nine sheep and goes in quest of the one lost; that of the banquet, or nuptial feast, that beautiful figure of the Holy Sacrament of the Eucharist, of which all are invited to partake; the poor, the unfortunate, the rich, and the happy of every age and of every place. What goodness, what sweetness, what a touch of simplicity, of affection, and tenderness! The morality of His doctrine was none the less charming. He left no vice uncondemned, no virtue which was not prescribed. Until then men had believed that riches were the greatest blessing, but He, on the contrary, proclaimed: "Blessed are the poor in spirit." Until then it was deemed cowardly not to resent an injury;

men lived but for honors and distinction, and those who gained them by their pride and ambition were looked upon as successful. But counter to this ran the saying of our Divine Master: "Learn of Me, that I am meek and humble of heart. If any one will be My disciple, let him deny himself, take up his cross and follow Me." What greater purity of heart, and fraternal charity could be enjoined than that preached by Him on the Mount: "If thy right eye cause thee to offend, pluck it out and cast it from thee, and if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should go into hell." . . . "Let your speech be yea, yea, no, no; for whatever is more than this cometh from evil" . . . "You have heard that it hath been said: Thou shalt love thy neighbor and hate thy enemy; but I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you. For if you love those that love you, what reward shall you have, for do not the publicans the same; and if you salute your brethren only, what do you more? Do not also the heathens the same? Be you, therefore, perfect as also your heavenly Father is perfect." Were ever such maxims of morality uttered, did ever philosopher or sage speak such language?

But not only did Christ preach, He likewise practised the perfections He enjoined. His was a life of heroism, of purity, and of incomparable charity. Consider that divine picture in the light of the Gospel! What love for God, what zeal for His glory! Entire nights were spent in prayer, and He tells us

Himself that His meat was to do the will of the Father who sent Him into this world. What humility He practised, what disinterestedness He manifested in His every action! There was nothing of self in that sublime character; all was for God and His glory. He is poor, and yet flies from the honors and riches of the world. The people would make Him their king, but He escapes from them and hides in the wilderness. They wish to receive Him with honors in Jerusalem; but He flies from them and goes into the country. Think of His goodness and His gentleness towards the sinner and the unfortunate; what could be said of that? Admire His simplicity and love in the midst of little children: "Suffer them to come to Me, for of such is the kingdom of heaven." Behold His sorrow when Martha speaks to Him of the death of her brother; He goes to his tomb, calls him forth, and gives him back to his loving sister. Again, touched with compassion when He beholds the widow weeping for her son, He orders the bier to be laid down, and then and there calls to life her only boy. In a word, it is impossible to describe His virtues; we can only use the simple though complete saying of the Gospel if we would describe His life: "He went about doing good." Well might He make the reply given to His accusers in the Gospel of St. John: "Which of you shall convince Me of sin?"

And what may we expect of Him as a lawgiver? Law is a rule of conduct in accordance with the principles of right reason. To be effectual it must have a sanction; to be binding, it must proceed from a power which has the right

to command. None but God in His sovereignty, and those to whom He has delegated it, possess that power. "All power is given to Me in heaven and on earth," says our blessed Lord; hence, when He taught men their duties to God and to their neighbors the world received the highest legislation. To do this He had but to sum up the law and the prophets, and that He did when He said: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength, and thy neighbor as thyself." Men were to live for God alone, for another world; this was their first duty, and in this all were equal. Man was to love his neighbor, and in loving his neighbor he would respect his rights; this was his second duty. Mutual respect for rights, and obedience to the call of duty was the whole tenor of the law. The marriage contract, once entered into, could no longer be broken by the whim of the husband. "What God hath joined together let no man put asunder." This was the sacramental seal which gave stability to the family, and society being made up of the family its influence was universally felt. Parents understood that they were to protect and provide for their children, while the children recognized on the other hand that they were bound to respect, love and obey their parents as those whom God had appointed to watch over them. Masters were to be kind to their servants, remembering that they, too, had a Master in heaven, while the servant was to be respectful and obedient. The relation of the citizen to civil authority was likewise determined, and obedience to the constituted authorities became a religious duty. In

a word, the law of Christ, being the law of God, became the law of conscience, and thus the third great want of society became supplied. The reign of conscience began. Truth had been born into the world, had manifested itself in the person of Christ, and dispelled the darkness of error. Ah! should not our hearts expand with love on this day when we reflect upon the sublime character of Jesus? One Man changes the entire world! Henceforth man will not date events from the beginning of the world, but will turn to the birth of that one Man. Even those who do not believe in His existence, who regard Him as a myth, who have tried to destroy Him, in spite of all their hatred for that Man, in spite of their incredulity, will date births and deaths as so many years from the birth of Christ.

And does not our admiration increase when we consider the difficulties He had to encounter? He taught but for three years, and that teaching was antagonistic to the teachings of the world, adverse to the passions of men and opposed to their desires. His was a doctrine which demanded a life of self-denial, a life of mortification. And how did He propose to propagate that doctrine? Did He solicit the favor of the mighty ones of earth, did He make use of force? No; but one day walking on the sea-shore, and noticing a few fishermen mending their nets, He said to them: "Come, follow Me." Next day, passing through the market-place, He saw another gathering taxes, and to him, too, He said: "Come, follow Me." And so He went on until He had chosen twelve men, not well known, or famous

for their learning, but, on the contrary, poor, hard-working, illiterate men. To them He said, after spending three years with them: "All power is given to Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you all days, even to the consummation of the world." Out into the world went these chosen disciples. They had seen their Master put to death, but nothing daunted, they went out to preach what they had been told. They were sent as sheep in the midst of wolves. They were prepared for the scoffs and jeers of the world; nay, more, they, too, like their Master, would die in defence of the doctrine they preached; and not only they, but their successors for centuries, until the world at large would take up their doctrine, until their precepts of equality and charity would have been received into every circle. Had the world ever before acknowledged a single man as its conqueror? And yet, this man, without arms, without earthly help, and wearing the appearance of the lowest among men, triumphed over the selfishness and wickedness of the entire world!

In considering that Figure we are forced to confess with the Apostle Peter the divinity of that Man. One day Jesus came into the confines of Caesarea and asked His disciples, saying: "Whom do men say that the Son of Man is?" And they answered: "Some say that Thou art John the Baptist, and others Elias, and others Jeremias, or one of the holy prophets." He saith to them: "But whom do

you say that I am?" And Simon Peter, answering, said—and we with him, after considering the sanctity of His doctrine and of His life, after considering the changes effected in the world by His teaching, after considering the greatness and the power of the Man, we, too, must cry out with Peter: "Thou art Christ, the Son of the living God."

THE HOLY NAME SOCIETY AND THE DIVINITY OF CHRIST

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The precepts of the natural law are innate in the souls of men. They are manifested by the light of reason, and men would have known them, and in conscience would have been obliged to observe them, even if God had never spoken to the world. And had not God given another law to men by direct revelation they would have been judged only by those inborn precepts. St. Paul bears witness to this when he tells us that the Gentiles were inexcusable because "when they knew God they did not glorify Him as God." Moreover, during long ages the vast majority of men had only this natural law. In virtue of a mysterious providence, what we call revelation was given only to a chosen race. No supernatural light was vouchsafed to the nations.

Then came the fullness of time and the Incarnation of the Word. God descended to earth and in human form gave divine truth to all men. "The grace of God, our Saviour, appeared to all men instructing us." "Last of all, in those days, God has spoken to us by His Son." With the Word Incarnate, Jesus Christ, there came a new order of things. In the words of St. Paul, "God, raising Him up from the dead and setting Him on His right hand, has subjected all things under His feet and has made

Him head over all the Church." And, again, "For He must reign until He has put all His enemies under His feet." And, again, "He is able to subdue all things unto Himself," because "God has appointed Him heir of all things."

It is not necessary that I dwell upon the establishment of the Saviour's reign, upon the triumph of His divine teaching, the overthrow of idolatry, the downfall of paganism, the regeneration of the world, the supernaturalizing of the nations of earth. Neither does the occasion require that I touch upon the fierce assaults directed against God and His Christ during the course of the centuries that are past.

To enter without delay into my subject and to make plain the mission of the Holy Name men, I come at once to the religious conditions prevailing in our day and country. A glance will suffice to show that in many quarters these conditions are not unlike those which existed in pagan days, and that you gentlemen of the Holy Name Society are called upon to perform a work substantially the same as that which devolved upon the Apostles when they invaded the Gentile world.

I pass over the vast number of those who simply ignore God and conscience and recognize no other end of human life than material enjoyments. These have existed in every age, and were the Saviour present on earth in visible form they would still be found, as in ancient Judea when He was among men. We pass over these and we come to those who make some pretension of recognition of religious obligations on the part of man.

Of those who admit revelation in any form, outside of the Catholic Church, but a small percentage to-day recognizes Christ as God, or has even an imperfect conception of His divinity. For these people God's revelation is no dogma; indifferentism as to dogma is their fundamental principle. The god they worship views with equal complacency every religious theory which men are pleased to entertain. They prate about the fatherhood of God and the brotherhood of man. They know only natural virtues, chiefly of a negative character. Their religion, in a word, is a sort of deistic philosophy, an eclectic system of all that is best in the teachings of the wisest among the heathen. Their code of morality differs in no respect from the natural law known to the pagan. The supernatural is eliminated and Jesus Christ as teacher and law-giver is utterly ignored. I am not speaking now of men who are arrayed against God in unholy warfare, of men who maliciously reject the truth that God has revealed. Among those whose religious status has just been defined there are hosts of sincere men, well-meaning men. They are victims of ignorance; victims, rather, of a false principle. The sad conditions touched upon just now are the logical results of a principle, the basic principle of the so-called Reformation—the sufficiency and the supremacy of reason.

True, homage is given to God as a teacher by the acceptance of the Sacred Scriptures, but reason has reduced the contents of the sacred volume to a *complexus* of the precepts of the law of nature. For evidence of this you have only to advert to the indisputable fact that there is no single distinctively

Christian dogma which has ever, at any time, been recognized by any one non-Catholic Christian sect as divinely revealed which has not been denied and proclaimed false on the authority of the same Bible by some other non-Catholic Christian sect.

To sum up, Christ as God and as a teacher of definite dogmas has been set aside. His moral law adds nothing to the code propounded by philosophy. Every day, on every side, you hear it openly asserted that a man's creed is of no consequence whatever; that "right living" — meaning freedom from the vices which the common moral sense of mankind condemns—is all that is required. In one word, if you except the worship of idols and substitute for it certain sentiments insensibly created by the influence of Christian traditions, the religion of the overwhelming majority of our people differs not one whit from that of the Gentiles whom the Apostles set out to evangelize on the day after Pentecost.

The teaching Church, composed of the successors of the Apostles, is still here among us, performing its work, asserting the supernatural, proclaiming the divinity of the Saviour. And it will hold up the standard of Christ, the King of kings, until the end of time. But it has need of staunch supporters. A commander must have an army if he is to triumph in battle. The Holy Name Society is a mighty legion of picked soldiers, who on the day of their enlistment promise to be ever loyal defenders of the Saviour's cause. They have been called to service by the Divine Master, and in our day and country, after the lapse of centuries, they have received from Him a commission similar to that which He gave the Apos-

tles in the days of old when He commanded them to take His banner and bear it aloft and plant it high up on the summit of the temple of Jupiter Capitolinus.

The Apostles were clothed in no other armor than faith in His divinity, armed with no other weapon than zeal for His glory. You are apostolic knights equipped for battle just as they were. The Master says to you, through St. Paul: "Be strengthened in the Lord and in the might of His power. Put on the armor of God. Stand, having your loins girt about with truth, and having on the breastplate of justice; in all things taking the shield of faith."

Yes, gentlemen, put on your armor and go forth to the battle. The Apostle tells you what that armor is. First, it is faith—"Take the shield of faith." That faith is not a blind faith. It is at the same time a supernatural act and an act of exalted reason, which knows the motives of its faith and is able to present them fearlessly to the world. Enlightened as to the teaching of the Church, you are able to wield with equal skill and force the arm of faith and the arm of reason, the arm of grace and the arm of logic.

The object of that faith is the divinity of your King, Jesus Christ, and the divinity of His teaching. The doctrines of that faith give you supreme, unwavering certitude. Now, a doctrine is a principle of life, a source of energy, an incentive and an inspiration to action. And, therefore, your belief in your Master's divinity, the supreme, immutable conviction that He is your God and the God of all men, cannot but impel you to be zealous in supporting His cause and defending Him against His ene-

mies. It cannot but inspire you with the desire to promote His glory, to advance His reign, to effect the universal recognition of His sovereignty, to enthrone Him in the minds and hearts of all men.

Therefore, if you are true to your profession as Knights of Jesus, you must stand always and everywhere, "your loins girt about with truth." Firm in the conviction that you possess God's truth, you are to face the world and Satan fearlessly. You are to be strangers to human respect. What matter the opinions of misguided men, groveling in ignorance and error; when you are sure that you are taught of God! Your faith in your Master is to shine forth in all your actions in private and in public life.

That faith and that conviction must be visible in the delicate respect and the worshipful love which you manifest for His adorable name and in your obedience to His sublime moral law. Just as you would deny Him and betray Him by refusing to accept one single dogma which He teaches through His Church, His living, visible representative, so do you deny Him and reject Him when you despise or make little of one single jot or tittle of the holy law which He promulgated.

Above all, gentlemen, you are to fulfill your mission as apostles of the divinity of the Saviour by being sacramental Catholics. The Mystery of the tabernacle is the supreme expression of the supernatural, and the seeking of union with Christ in Holy Communion is the supreme test of your faith and your conviction as to His divinity. The spectacle presented by the intelligent man receiving what he believes and knows to be God incarnate is a silent rebuke to the carnal and the worldly-minded, and it

begets a mysterious awe in those who would serve God as God would have them serve Him were they only endowed with the light of faith. And not infrequently it is the means of placing them on the path which leads to that blessed light.

And now, gentlemen, repeating in substance what has been said, let me ask you to bear this thought away with you and communicate it to the vast army of Holy Name apostles whom you represent. There is a pernicious notion abroad in the world, a theory which human wisdom proposes, which the world about us entertains with placid content, and in which even some of our own implicitly, and perhaps unconsciously, acquiesce. It is this: The knowledge of God — the natural or philosophic knowledge of Him—joined with the practice of the natural virtues, suffices for all purposes. Nothing more is to be asked of them.

This is the notion, the theory, which you are to combat in every act of your lives. Nothing could be more false. It had been true had no other teaching been given to us than the philosophical. It is your duty, the duty of all of us, in our respective fields, to disillusion those who entertain this thought; to point out to them that the Wisdom of heaven has come to earth with a different doctrine; to tell men that Jesus Christ is *all*. He is now for us all the beginning and the end. There is no other name under heaven by which men can be saved. No man can go to the Father save through Him. He is the gate. Whoso enters through Him shall be saved. And, in the words of St. Paul, he who loves Him not is accursed: "If any man love not our Lord Jesus Christ, let him be anathema."

CIRCUMCISION

DOM WILFRID WALLACE, O. S. B.

"And after eight days were accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the angel before He was conceived in the womb" (Luke ii; 21).

On this day, my dear brethren, our thoughts are naturally solicited to the contemplation of a great mystery, the Circumcision of our Lord; and to the consideration of a momentous fact, that on this day we begin another year.

Let us, then, consider, in the first place, the wonderful lesson of obedience which our divine Lord gives us in submitting to the painful ceremony of circumcision. When Almighty God solemnly confirmed to Abraham His promise of making him the Father of all the faithful, and the stock from which the Saviour of the world should descend, He ratified that promise by a solemn covenant, which is thus described: "This is My covenant, which you shall observe between Me and you, and thy seed after thee; all the male kind of you shall be circumcised, that it may be for a sign of the covenant between Me and you" (Gen. xvii; 10, 11). Our blessed Lord, who, as God, Himself established this covenant, could not Himself be subject to it; and yet, for our instruction He consented to submit to it, to teach us to be zealous for God's holy law; and to deem it our highest happiness, as it is our duty, to fulfill all its precepts.

Again, let us consider the lesson of humility which our Lord teaches us in this mystery. Circumcision was, in the Old Law, what baptism is in the New. It was a sacrament by which those who received it, through faith in the merits of their future Redeemer, were purified from original sin and received sanctifying grace. Hence, it was virtually a testimony of the corruption of our nature; and he that received it bore in his body the marks of the degradation which our nature had suffered through original sin. It was a perpetual confession of the weakness and corruption of nature, and of the necessity under which it lay of being regenerated by the grace of God. Now, our divine Lord, who was conceived and born of an immaculate virgin, by the power of the Holy Ghost, and was Himself immaculate, could not possibly be subject to this law. In submitting, then, to this law our Lord has given us a wonderful example of humility which we should do well to ponder. He strove to hide the glory of His divinity and the perfections of His sacred humanity, whilst we are solicitous only to hide our imperfections. How, then, can we call ourselves His followers when our conduct is thus directly opposed to His?

Thirdly, let us consider the obligations which our Lord took upon Himself in receiving circumcision. He thereby became, as St. Paul says, a debtor to the law. He took upon Himself the obligation of fulfilling the whole law, of which circumcision was the initiatory rite. He did this in order to fulfill all justice, and to deliver us from the yoke of the Mosaic Law. For, in His own per-

son He satisfied for all of us that which we owed to the Law of Moses. But, my brethren, are we thereby exempt from all obligations? Far from it. In abrogating the Old Law, He established a New Law, one more spiritual, whose obligations are more stringent, in proportion to its greater perfection. Then, instead of circumcision, He instituted the sacrament of baptism as a necessary condition of receiving the adoption of the children of God (Rom. viii, 15). Now, when you were baptized, you know that you entered into a solemn engagement with Almighty God. There was a solemn covenant by which you were to renounce Satan, with all his works and pomps. How have you fulfilled these obligations, and how are you fulfilling them now? We must, then, submit to a spiritual circumcision by cutting off whatever is vicious in our conduct, whether it be sensuality, or pride, or malice, or any other evil root in our nature. We must mortify the flesh, with its vices and concupiscences (Gal. v, 24). "Walk in the spirit, and you shall not fulfill the lusts of the flesh" (16). For, thus only shall we be faithful to the obligations we undertook in our baptism.

Fourthly, let us consider the pain which our Lord underwent in this ceremony. A tender infant, but eight days old, He cheerfully submitted Himself to the knife of circumcision, and already yearned to shed His precious blood for us, in order that He might merit the sweet name of Jesus, or Saviour, which He then received. Let us learn, then, from His example to do violence to ourselves, and like Him voluntarily embrace suffering as our portion;

or, if we have not courage to do this, at least let us endure patiently and even cheerfully those crosses which He so mercifully sends us for our purification and sanctification. There is no way to heaven save by the cross; and if we were truly wise unto salvation, we should, like the Apostles, rejoice to suffer for Christ's sake (Acts v, 41); for thereby we become like unto Him, and lay up for ourselves a store of merit in heaven.

I began by saying that besides the solemn mystery which we celebrate this day we are also reminded of a momentous fact, that on this day we begin another year. This fact, my brethren, gives a special reality and earnestness to the few reflections I have put before you, derived from the consideration of that mystery. If those elementary truths of the spiritual life are at all times solemn and weighty, as bearing so intimately on our eternal salvation, how much more on this day, when we naturally look back on the manner of their past fulfillment, with its too sad certainty; and look forward to the future, with its possibilities and terrible uncertainty? "In the morning man shall grow up like grass; in the morning he shall flourish and pass away; in the evening he shall fall, grow dry and wither" (Ps. lxxxix; 6). Let us, then, bear in mind the solemn truth that we have not here a lasting city (Hebr. xiii; 14); that we are as wayfarers hastening towards the end of our journey; and let us beware of loitering by the way, lest we be overtaken by the night of death, and that dread moment find us empty-handed and far removed from the goal of rest towards which we ought to

be hastening. Work while it is day: "The night cometh when no man can work" (Joh. ix; 4).

I have spoken of the terrible uncertainty of the new year. How many are there who, like yourselves, saw the beginning of last year, and who have not been spared to see its close? During the year that has elapsed millions upon millions of human beings have been launched into eternity, with all its unspeakable consequences; and the year that begins today will witness the deaths of as many, or more. Shall none of us be of that number? Which of us, however robust he may be in health, or young in years, can promise himself with any security that he will live to see the morrow's dawn, much less the termination of this new year?

We ought, then, to resolve to spend this new year as if it were really to be our last upon earth. We ought to say with King Ezechias: "I said, in the midst of my days, I shall go to the gates of hell. I sought for the residue of my years. I said, I shall not see the Lord God in the land of the living; I shall behold man no more, nor the inhabitant of rest. My generation is at an end, and it is rolled away from me as a shepherd's tent. My life is cut off as by a weaver. Whilst I was yet but beginning, he cut me off; from morning even to night, Thou wilt make an end of me" (Is. xxxviii; 10, 12). If, my brethren, we enter upon this new year in these sentiments, and consistently act upon them, there can be no doubt that it will be fruitful in graces and blessings for us; and we shall be well prepared for our Lord's coming. If we look back on the past year, and consider how we have misspent the time

which God gave us to work out our salvation, how many sins shall we not discover; what negligence in the service of God; how little of that time was given to God, to whom the whole of it was due: how many graces and inspirations of the Holy Spirit despised; how many good resolutions broken! If this be so, at least resolve that the new year shall find you more earnest and fervent in the practise of your religious duties. Time was given you to prepare for eternity. Do not, therefore, squander it upon the empty things of this world, which can never profit you in the hour when time shall be no more. But lay up a store of good works; for they alone will be able to accompany you out of this world into the next. Oh, my brethren, could the lost souls in hell, or even the suffering souls in purgatory, obtain the grace which you enjoy of beginning another year in the meritorious service of God, what think you would be their conduct? They would prize every instant of that precious time; and would judge every moment lost that was not spent in a manner that should merit for them an eternal reward. And yet, it is only through the infinite mercy of Almighty God that each one of us is not now in hell, paying the penalty of our manifold sins. Let us, then, do now what we should most certainly do in the case I have supposed. Let us redeem the time, because the days are evil (Eph. v; 16), and look forward with confidence to the blessed hope and reward which is promised to all who shall persevere to the end.

SERMON ON AUTHORITY*

VERY REV. JOHN T. McNICHOLAS, O. P., S. T. M.,

No higher purpose can unite us than that of paying due homage to our Creator. We are met here today to honor God and give publicly a corporate expression of the reverence due to the name of God and Christ.

As members of the Holy Name Society, we are concerned with more than a sound or name, even though it be the holiest that can be uttered by the lips of man. The name of God brings us to the idea, and the idea leads us to the reality, in so far as man, a subject of time, with limited intelligence, is permitted to approach.

We, as Holy Name men, reverently utter the name of God; we unhesitatingly subscribe to all that is knowable about God, as taught by the Church of Christ, and we fearlessly proclaim all that the name of Christ stands for, according to the teaching of the Catholic Church.

Our consideration today is the authority of Christ. His authority is the authority of God; His name in the world stands for authority; all who oppose Christ put themselves in opposition to the authority of God. Authority is the light of God and all human authority is but the effulgent rays of that divine light.

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* Boston Cathedral, Sunday, January 19, 1913.

There is no authority that is not from God, whether the authority be of the natural or supernatural order, whether it be paternal, civil or ecclesiastical. In the language of St. Paul, "There is no power but from God." There are but three perfect societies in the world—the family, the State and the Church. This threefold division has its source in nature. As nature has God for its author, so has society. As society in its threefold perfect division, ordained by God for the perfection of man, presupposes authority, it follows that the authority exercised in the family, in the State and in the Church is the authority of God.

As Catholics, we recognize Christ as God, and with unquestioning submission we receive His commands and instructions, as made known to us through His infallible Church.

You recall, I am sure, the occasion when Christ, meeting His Apostles in Galilee after His resurrection, made this declaration to them and to the world: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations—teaching them to observe all things whatsoever I have commanded you."

Christ did not abdicate His throne in this command. There was and could be no renunciation of His power. All the power to rule heaven belongs to Christ. All power on earth is Christ's. The command to the Apostles to teach all nations effected the establishment by Christ of a teaching body in the world, with authority from Him to teach.

Not, indeed, authority to teach whatever the Apostles might choose to teach. Limitations were

placed by Christ. The Apostles were to teach the observance of all things whatsoever Christ commanded. The right of the Church to teach all nations imposes the obligation on nations to be taught. Perpetuity was insured to this teaching body: "I will be with you all days, even to the consummation of the world." No individual, no family, no people, no nation has the right to interfere with or to usurp the authority of the Church to teach, as intrusted to her by Christ.

The province of the Church is divine. Whatever pertains to the worship of God belongs to the teaching judgment of the Church. The duty of saving souls and of securing their eternal happiness is the direct and immediate obligation imposed by Christ on the Church.

Today perplexing problems are presented to the Christian and Catholic man. The ever-abiding and unchanging principles of truth are assailed by subtle arguments, under the pretext of liberty of thought and liberty of action and freedom from oppressive conditions. Solutions that disclaim in words, but that prove in execution an encroachment upon the province of the Church, are presented in persuasive and plausible arguments.

Men of the Holy Name Society, if you will only take home one thought today, let it be that the Church is the divine instrument in the world to save your souls and to make you eternally happy. If she raises the signals of danger to warn you against any theories or movements, it is because these theories or movements directly or indirectly oppose her mission in the world. Whatever be your lot or position

in life, however much you may be the victim of injustice, let no one persuade you that the Roman Catholic Church is not in sympathy with you.

The question of the salvation of every soul here and of the souls of men in every nation, the question of the worship you owe to God, and the reverence due His Holy Name—all are matters that vitally concerns the Church and Christ's Vicar on earth. You may not be known personally to the Supreme Ruler of the Church, but he is your spiritual father, and he is to you spiritually the best friend in the world. The authority by which he governs you is the authority of Christ.

Let me ask you, Holy Name men, to continue to promote in your organized way the interests of religion; to continue to promote respect for the authority of the Church, recognizing her authority to be that of the highest order in the world, recognizing the authority of the Sovereign Pontiff and of those who command under him, to be the authority of Christ.

The Church of Christ does not teach that all authority is communicated through her. She recognizes the authority of the State as coming from God, and to be exercised in a province over which she has no jurisdiction. As Leo XIII said: "Whatever is to be ranged under civil and political order, is rightly subject to civil authority." There is no disposition on the part of the Church in any nation of the world to encroach upon the province of the State.

On one occasion the Pharisees, wishing to ensnare Christ, sent their disciples with the Herodians to ask Him whether or not it was lawful to give tribute to

Caesar. Christ made answer: "Render to Caesar the things that are Caesar's, and to God the things that are God's." There can be no doubt of the meaning of Christ's teaching on this point.

We find St. Peter inculcating the teaching of the Master: "Be subject, therefore, to every human creature or institution for God's sake, whether it be to the king, as excelling, or to governors, as sent by Him." When St. Peter gave this injunction there was a revolt of the Jews against the Romans. To the newly-converted Jews did the Vicar of Christ preach respect for the authority of the Roman and pagan emperors.

When the monster Nero sat upon the throne of the Caesars and abused his power to the extent of putting to death his preceptor and his own mother, St. Peter inculcated respect for his authority, because he recognized the authority of Nero, in its province, to be the lawfully constituted authority.

Many of the nations in these days fail to recognize in the Church their best guardian and champion. Other institutions may undermine authority, but the Catholic Church has ever taught, and ever will teach, respect for the authority of the State. She teaches you that the charge of the human race is committed to ecclesiastical and civil power, the one intrusted with care of things spiritual and divine, the other set over human beings, both having their source in God.

Holy Name men, in an organized way you profess respect for civil authority. Your patriotism must be of the highest order, because sanctified by religion. If true to the Church of your profession, your services as citizens give assurance of stability to the

State and nation, for, as Catholic men, you recognize that the State must rest upon principles of truth, safeguarded by the unchanging laws of virtue and justice. In the language of Leo XIII, you recognize that as the powers of nature in the physical order do not clash one with another, neither should the powers of civil and ecclesiastical order, as set by God and respected by the Church, clash one with another.

Whatever our enemies may say, either through malice or ignorance, of our hostility to the nation and of our opposition to the authority of the State, you know that it is a calumny. Your love of country, your respect for its laws and your fidelity to their observance, will make you the most loyal citizens of this nation.

Again, the authority of God, confirmed by Christ, is extended to the home. The authority of the father and the mother is the authority of God, communicated to parents to rule the home. Many so-called social reformers today either exclude God in their plan of reconstruction of society, or they fail to inquire into the rulings made by Christ for the home and the married state.

Against the evil of divorce, which has destroyed in our own nation more than a million homes in twenty years, the Catholic Church rises up with the accumulated force and majesty of twenty centuries of consistent teaching of the sacred character of the home, and of the indissoluble sacrament of marriage, upon which the home is founded. I need not dwell further on this point, for I hope every Holy Name man, every intelligent Catholic of this diocese, in a

word, every sincere man, is familiar with this teaching of the Church.

Today, opposition to the authority of God exists in domestic, civil and ecclesiastical society. We trace this opposition back through the ages. The sin of the angels was a rebellion founded in pride, by which these spirits failed to recognize the supreme authority of God, and in their desire of self-exaltation refused the submission due to that authority.

In the Garden of Eden, Adam and Eve rejected God's authority by refusing to obey His command. During the ages of the world that were truly dark because the primitive revelation vouchsafed our first parents was dimmed, and because the effulgent light of Christ had not broken upon the world, authority degenerated into brute force. All the intelligence and culture of pagan civilization could not elevate and ennoble authority, could not give it the character of brotherhood and fatherhood.

Even among the Jewish people, whom God favored by a special revelation, we find murmurings against divine authority and against Moses, the leader of God's choice. This rebellion God signally punished. When Christ came, possessing all divine power, not only His authority was attacked but even His divine person in the helpless infancy of humanity that He assumed. The edict went forth from Herod to put every male child to death, in the hope that Christ might be among the number. The Master no sooner began His public life than His authority was opposed by the teachers and rulers of the people that He had made His own. We know that

this opposition culminated in His ignominious death. As the Master was treated, so were His disciples. The Apostles had the commission and divine authority of Christ to teach, but the nations refused to recognize it. As the Apostles preferred to obey God rather than men, they were put to death for their exercise of the authority of God.

Nor did this opposition cease with the Apostles. For three centuries of the early Church Roman emperors vied with one another in opposing the successors of the Apostles and in devising diabolical meants of persecution to rid the world of the authority of Christ and the teaching and believing body established by Him.

When peace at last was declared by Constantine and opposition ceased from without, another species of opposition from within began. It was the opposition of the sanctuary, the opposition of error, of schism, and heresy. The culmination of this was in the sixteenth century, which has led to the confusion of the Christian family. The divine authority of Christ was not denied, but it was made an absurdity and contradition. Each individual might seize the person of Christ and say: "I hold You responsible for my opinion. Whatever I teach, I will say Christ teaches." This proclamation of liberty was in the language of St. Augustine, the declaration of the liberty of self-ruin. Liberty either in the individual or in society is a perfecting power, not a degrading or destroying one. The liberty to attack the authority of Christ by making it an absurdity, in either Church or State, is a power that has degraded Christian society.

The logical consequence of this abuse of liberty in attacking authority has led to the evils of our day. We can sum them all up either in the rejection of all authority, or in the refusal to recognize and obey it as God distributed it. Individuals who want license and not true liberty oppose the authority of the home by destroying the home. Reckless innovaters would reject the lawfully constituted authority of the State, not for the sake of bettering the condition of the people, but to gain advantages for self and to subvert governments. Individuals and nations, corrupted in mind and heart, weaken their own authority and hasten their own ruin by their attack on the authority of the Church.

We Holy Name men, in our profession of reverence for the name of God, assume the obligation of submissive subjects to all authority. We can, however, prove disloyal by leading sinful lives. We show opposition to authority of State and Church by sins of intemperance, injustice, uncleanness, profanity and perjury. Let us love our Christian Catholic homes; let us inculcate respect for the home among those with whom we associate; let us love our State and nation; let us show our respect for its laws by the faithful observance of them; let us show due deference to its rulers, and let our love of country be sanctified by religion.

We must strive daily to continue faithful to the obligations of the Holy Name Society. We must grow in the love of our holy Church and respect for the sacred character of the priesthood and those set in authority over us.

Pray for the Vicar of Christ. Continue to respect the divine authority of Christ; ever proclaim Him divine, your King on earth as in heaven. Pray for those vested with the authority of nation and State. Pray for and protect the home and reverence its authority.

THE ENEMIES OF CHRIST

REV. P. C. GAVAN, S. T. L.,

"Be strengthened in the Lord and in the might of His power. Put on the armor of God" (St. Paul's Epistle to the Ephesians).

My dear Friends: It will delight you, I am sure, to recall that on a balmy Sunday afternoon last October in the City of Washington an imposing demonstration took place. Several thousand men assembled around our glorious Capitol, and with banners flying and to the sound of sacred music marched along Pennsylvania Avenue to the Washington Monument, in the shelter of which an altar was erected for a solemn Benediction service. Each marcher carried in his hand, not a rifle, nor a sword, nor any other death-dealing weapon, but a simple pennant bearing upon it the initials H. N. S. On both sides of the wide avenue interested spectators were gathered in respectful attitude, now and then expressing their appreciation in outbursts of applause. It was an impressive spectacle, as you know. Many processions have trod the pavement of that stately avenue, both military and civic. All of them perhaps have surpassed in the number of participants and in splendor of uniform the one I am describing. All of them, too, may have been observed by greater throngs of people; yet I venture to say that not one of them was dignified by

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* Holy Name Convention, April 30, 1916.

a more exalted motive, not one distinguished by a loftier purpose, not one ever received more flattering commendation—from sources, too, and persons unaccustomed to praise anything Catholic. On that day a spiritual army was on parade. Honor was being paid not to the President of our nation, eminent though that dignity be and worthy of our honor; not to the memory or achievement of any military or naval hero who had brought glory to our country and merited our patriotic gratitude—but to the name and the memory and the abiding power of the Hero, not of one country, nor of one century, but of all centuries and all times, the greatest hero the world has ever known or ever will know—Jesus Christ, our Saviour and our God. As in Washington, so in many other cities of our country similar demonstrations were made, not in such picturesque surroundings, perhaps, but in vast numbers, nevertheless, all having the same purpose, all alike proclaiming the same idea—the name of Jesus is to be exalted and reverenced above all other names; the principles and teachings of Jesus maintained and upheld at all times and in all places; a never-ceasing protest is to be made against the irreverent and blasphemous use of that holy name, and against all those movements, whether educational or social or philanthropic, which leave out Jesus Christ in their scheme of conduct and operation.

Now, my dear friends, we are a branch of that vast spiritual army, the Holy Name Society, which, thanks be to God, is assuming proportions truly gigantic and is growing steadily from day to day.

We have enrolled ourselves under the sacred banner of Jesus Christ. We have accepted his leadership. We have joyfully pledged ourselves to keep His name ever in honor and benediction above all other names in heaven or on earth, to fight for the principles and doctrines that Jesus and His Apostles fought for, aye, and died for; in a word, to be true soldiers of Jesus Christ in thought and word and deed.

And, as in all other kinds of warfare in which men engage, so, too, in spiritual warfare the battle will be lost, the cause of Christ will be defeated, unless every individual member of the Holy Name Society, the spiritual army of Jesus Christ, is resolved to do his full duty, to live up to the highest standards of the Society, and to fight the enemies of His holy name.

The first enemy we are pledged to fight is profanity. This is a fearful evil. There are hosts of nominal Christians who can hardly utter a single sentence without injecting into it the name of God or Jesus Christ. They invoke it to give a lie the semblance of the truth; to make an affront more unbearable; to add fuel to anger; to give emphasis to obscenity and vulgarity. St. Paul, speaking of such as these, says: "Their throat is an open grave" from which a foul stench rises up to heaven. Why, in some countries it is a high crime and misdemeanor, punished with great severity, if any subject dares to utter the name of his sovereign in contempt. It is called the crime of outraged majesty. How much greater crime it is to outrage the ter-

rible majesty of the Son of God! Abominate the evil, frown down the practice.

The second enemy we are pledged to fight is the demon of impurity. This enemy knows that God has a special love for the clean and pure of heart and mind and body. And it simply loathes and detests what God loves. It is the most insidious of all the enemies of Christ and the followers of Christ. It insinuates that those who violate the virtue of purity are guilty of no wrong. They are acting only in accordance with the instincts of nature; that if others are not guilty of these trangressions, it is because they are not tempted in the same way; that there are special extenuating circumstances which rob the sin of its turpitude in their own particular case, and many other sophistries of the same kind. Oh, the world is full of these enemies and their false reasoning! You know it well. The priest knows it better. Literature is full of it. Books are written with great skill and in most attractive style to proclaim the same false doctrine. Characters are introduced that win our interest and our sympathy from the start. They are endowed with every virtue, and every charm—save one—the great one—the all-important one—purity. And it is just here that the devilish evil lies: the hero and heroine are placed in such circumstances, surrounded by such difficulties, that the awful fall, when it does come—and, alas, it always does come!—excites the reader's pity and forgiveness rather than his condemnation. The book marts are crowded with literature of this stamp, and their blighting influence on young and unsuspecting minds is incalculable. And the sorry

fact is that oftentimes the readers will tell us they did not see any harm in books of this kind. In that case, the poison has been successfully injected. The enemy has done his work well. The delicate and sensitive bloom of purity has been withered in the bud.

The same is true in great measure of the stage. Nowhere, scarcely even in the pulpit, could morality be better and more effectively taught than in the theatre, if the plays presented were what they should be. Indeed, at one time, the theatre was the most potent handmaid of the church and pulpit. But, alas! the times have changed. Many plays nowadays are produced, skilfully and effectively, too, in which vice and immorality are portrayed in such a sympathetic and insidious fashion that the wrongdoer, the violator of the commandment of purity, evokes pity, praise and applause, instead of censure and scorn, groans and hisses. And, oh, the musical comedies, so-called! Why, they are rather spiritual tragedies, as far as their influence goes. If we could only boycott all this kind of stuff! That seems the only way to stop them. Touch the box-office receipts and the producers come to terms.

The third enemy we are pledged to fight is money-worship—the money god. I am giving an extreme case, but it will serve to emphasize the tendency of the times. A shocking crime was committed only a few weeks ago in the city of New York. The criminal was asked to make a statement. It was as follows: "If people ask why a young man of my opportunities in life, of my education and social position, falls so low as to kill his benefactors, they can

be told that it was solely and simply for the greed of money." Now, listen to this. He adds, with startling cynicism: "I knew what I was about. If I had succeeded, I would have been rich and respected." Note the sequence of ideas—rich, consequently respected. What an indictment that is of the materialistic tendencies of our generation! There is too much reason to believe that had this clever and unprincipled criminal been able to grasp the gold for which he sacrified everything that the average man holds dear, the glamour of his opulence would have blinded most people to the methods by which it was obtained. In that criminal's philosophy there is no difference in the eyes of the world today between tainted money and money honestly earned or otherwise acquired. The man who lies and cheats and dodges the law in his quest for riches may shudder at this revelation of the psychology of greed, but his sins are like in kind, if not in degree, to those lawbreakers' offenses. Many men put forth the excuse that they live in a generation whose ideals are not sufficiently lofty to direct the aspirations of the average man towards anything higher than materialistic success. But, alas, for them who fail to realize that it is what a man thinks of himself and what Jesus Christ thinks of him, that is the important factor in life. "What doth it profit a man to gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul?" Money?

> "Ill fares the land to hast'ning ills a prey
> Where wealth accumulates, but men decay."

These are only some of the enemies which we members of the Holy Name Society, true soldiers of Jesus Christ, are called upon to fight. There are many others. There is the divorce evil; there is birth control, and many others which are sapping the nation's strength. We have no time to discuss them now. What concerns us is this: Where are we to derive our strength to make our fight for Christ, and the everlasting principles of Christ? What weapons can we use to carry us on to infallible victory? St. Paul tells us, "Be strengthened in the Lord and in the might of His power," and that means—have recourse to prayer and to the two great sacraments of Penance and the Eucharist.

The most striking example of true prayer is furnished by that never-to-be-forgotten incident in the Garden of Gethsemane. We know well the intensity of Christ's prayer on that awful night. We are familiar with the story of the bloody sweat. No prayer was ever poured from any human soul like that and never will be again.

We know, too, that the companions of Christ on that night did not pray. They fell asleep, for their eyes were heavy. But when the temptation came, when the battle was on, who had the courage to meet the ordeal? Who had the strength to face the enemy, undaunted and undisguised. Was it not Christ? Why? Because He had prayed and fortified His soul beforehand. But how about the three friends? Where was the usually intrepid Peter? Alas, he had failed to pray and fortify his soul, and so became as wax in the hands of his enemies and

signalized his ignominious defeat by his denial of his Master with a tremendous oath.

And, oh, the power of the sacraments of Penance and Holy Communion! We know their strength. We have experienced it often. We have felt our passions grow calm under their gracious influence. We have known temptation to lose its strength; we have felt sensuality diminish, evil desires die down. And all this strength has come to us from the power of the Word of Christ, from the touch of the gentle hand of Christ, from the mighty inflow of the grace of Christ, in the great sacrament of his love. This is the feature of the Holy Name Society that must be insisted on more than any other—Holy Communion. All the others must be secondary to that. Large membership is desirable, of course, but the Society will reach its greatest effectiveness only when all its members receive Holy Communion once a month, and in a body, too.

And now, dear friends, I have endeavored to put before you some of the aims of our admirable Society. I have told you that you are the soldiers of Jesus Christ, acknowleding His leadership, pledged to fight for his standards and principles. I have insisted that the fight is a hard one, and continuous, against false principles, foul practices and low standards. Fight on, then, in the name of Jesus, and you will conquer. And, oh, what joy will come with the victory! The truest and deepest joy any man can experience in this world comes from the knowledge that he has fought well; that he has fought profanity, that he has fought impurity, that he has perhaps turned outward defeat into inward victory,

that he has kept God's rule golden in spite of the devil in himself and in other men.

We might aptly take as the lesson implied in these remarks the venerable words of St. Paul: "I have fought a good fight; I have finished my course; I have kept the faith; as for the rest, there is laid up for me a crown of justice which the Lord, the just Judge, will render to me on the last day and not only to me, but to them also who love his coming."

What a glorious farewell to life that is! The words remind us of a gorgeous sunset at the close of a day of storm and gloom. The western sky is all aglow; there is a dazzling blaze of golden splendor, the harbinger and herald of a transcendantly beautiful dawn on the morrow. So may it be with us, also. May the sunset of our life be equally glorious, all the brighter, all the richer, for the fights we have made for the cause of Jesus Christ and His holy name, and may our to-morrow be as happy as the great Paul's was, in the kingdom of God, with the crown of glory awaiting us.

THE NAME OF JESUS

REV. WALTER ELLIOTT, C. S. P.

"Now after eight days were accomplished that the Child should be circumcised, His name was called Jesus, which was called by the angel before He was conceived in the womb" (The Gospel of the feast).

Blessed be the holy name of Jesus! This day we do honor to that glorious title which gives the Redeemer of the world His place at the head of the enrollment of all of God's elect—aye, even before all heavenly spirits, for He is "so much better than the angels as He hath inherited a more excellent name than they" (Heb. i, 4). Glory be to God the Father this day, my brethren, our Father, indeed, patient and kind, loving us more than we love ourselves; and who gave us His only-begotten Son, and said to Joseph, "Thou shalt call His name Jesus (a saviour), for He shall save His people from their sins" (Matt. i, 21). How adorable is that name, the one that our little children should first lisp, the last one we would wish to pronounce as our lips grow silent in death. "For there is no other name under heaven given to men whereby we may be saved" (Acts iv, 12). Blessed be Jesus Christ the Son of the living God. And blessed be the Holy Spirit of God, the divine treasurer of our Saviour's heavenly wealth, upon all of whose gifts is stamped the royal inscription of Jesus, for "no man can say the Lord Jesus, but by the Holy Ghost" (I Cor. xii, 3). Blessed and honored be God the Father, Son, and

Holy Ghost in that sacred name and title by all creatures now and forever more. Amen.

In the life of Bishop Frederick Baraga, the saintly missionary to the Chippewa Indians, we read that during his many painful journeys through the bleak northern country, when he came to make his camp at night, he used first to take his staff and mark on the ground the sign of the cross, and trace the name of Jesus under it; and there he lit his camp fire, that its flames might thereby be sanctified, as all his own acts of burning zeal for souls were sanctified, by the fire of that holy name, for he remembered the words: "The Lord thy God is a consuming fire" (Deut. iv, 24).

Consider, my brethren, the circumstances surrounding the bestowal of the holy name. The eternal Father's ambassador for that end was Saint Joseph, the divinely appointed foster-father of the infant Redeemer. We have already noticed the command that was laid upon him, and we need not mention his awe and his reverence in the act of obedience by which that name was officially given, the symbol which eternally shall shine upon the souls of all the blessed, for "His name shall be on their foreheads" (Apoc. xxii, 4) in heaven. The naming was at the very moment of the circumcision, as this day's Gospel narrates, for such was the rule among the Jews. As if God would say to the father of every Hebrew child: When thou namest him, cut his flesh and draw his blood, for in My religion the nobility of the soul is chronicled in blood. This was especially true of the Child Jesus, for His entire glory is in the bloody death of the cross. And an-

other reason is that the sincerity of words is never so perfectly manifested as by bloodshedding. Therefore, it was right that the first response Jesus should make to His name should be the pouring out of His blood; just as the last official publication of His name and title, being written by the Roman governor, was nailed with Jesus to His cross: "And they put over His head His cause written: This is Jesus, the King of the Jews" (Matt. xxvii, 37). Thus did the divine Child give His blood at the circumcision and receive His name at the same moment; His blood was the earnest-money of our full ransom paid down on Calvary, and His name was His sign-manual.

That sound which is the sweetest in the whole world, the name Jesus, when its owner first acquired it, was not only sanctified by His blood, but was also mingled with His bitter sobs. Sharp cries of pain and the loud call of that name are forever joined together in the memory of Mary and Joseph, just as His later sobs and tears in the Garden of Olives and the groans of His expiring heart on the cross are mingled with the jubilations of all heaven triumphing in our salvation. "Jesus!" exclaimed Joseph as he cut the Child's flesh. "Jesus!" echoed the invisible angels, and patriarchs, and sages of Jehovah's ancient Church. "Jesus our Saviour!" exclaimed Mary and the devout company of friends and relatives, as they saw the blood of the Infant Saviour flow, and as their hearts melted with pity for Him and with gratitude for His salvation; for to them and to us His pain is joy and hope and love, His name is salvation. In earth and heaven, in our souls and

in our holy books, in time and eternity, the name of Jesus is henceforth to be proclaimed and written and adored. And its owner takes His place in the Holy Trinity, true God and true Man, under the name of Jesus the Saviour of mankind. Saints not a few have burnt it into their breast with red-hot iron, as if to rival by outward fire the burning zeal for its honor that inwardly consumed their thoughts and affections. And sinners by the million have found the speaking of that name in shame and hope and love to be the talisman to unlock the fountains of their tears of contrition, to open their lips in humble confession.

Turn we now from these happy feelings of our honor and of our dignity to sad thoughts of regret: let us, if only for a brief interval, consider how this name, so sweet to the angels, is profaned by men. God of old commanded: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh the name of the Lord his God in vain" (Exod. xx, 7). If this law was made in order to sanctify the name of Jehovah, it was to become doubly applicable to the name of His only-begotten Son, Jesus. Yet consider, my brethren, that no commandment is so commonly violated, whether by cursing, or by false swearing, and even now and then by downright blasphemy.

And you must be aware of the prevalence of profane swearing, which is the misuse of God's name and that of Jesus in ordinary conversation. Why, my brethren, it is a fearful evil. Multitudes of nominal Christians can hardly speak twenty words without calling down God's most holy name, or even the

sacred name of Jesus. They do it to make a lie seem true; to make an insult more stinging; a calumny more foul; anger more violent; immodesty more alluring—for all these detestable ends is God's name made to do the devil's work. Take an illustration: Once we heard of a ruffian ridiculing the Catholic priesthood, parading around in the sacred vestments of holy Mass; and a Catholic man of fiery temper, coming across him, shot him dead. Brethren, it was the sin of murder, indeed, but the provocation was extreme. What must be the indignation of God's blessed angels as they listen to the profane language all too commonly used among us. "Their throat is an open grave" (Rom. iii, 13), exclaims St. Paul, speaking of such sinners—their words are a sickening stench rising up to heaven; their tongues are doomed to rot with fire. Brethren, I am not saying that every single case of cursing or of profane swearing is a mortal sin, for sometimes it is done too hastily for advertence. But all must agree that the habit is gravely sinful. Habitual swearing and profanity is vicious, is scandalous, is injurious to the divine honor, and is wholly inconsistent with God's friendship.

But let us return to more cheerful thoughts. We hear much, my brethren, of the profanity of our times, and we cannot deny that this vice is prevalent to a fearful degree; and it is insolent, aggressive, too often the dominating power in private conversation. But thanks be to God, the name of Jesus has its adherents by the million. Though gentle, they are none the less aggressive, and they are as fearless as becomes the champions of our Redeemer,

who goeth forth "conquering and to conquer" the souls of men (Apoc. vi, 2). Consider our Holy Name Societies, one group of devout organizations out of very many others. We select them for mention because they now and then march through our towns under the Saviour's banner in vast numbers. These represent our religion very worthily, because they are the embattled hosts of kindly love, all proud of that name which is "as oil poured out" (Cant. i, 2.) upon the wounds of our stricken humanity. The Holy Name Societies are a brotherhood of divine and human love. They march through the streets an army of God's mercy set in array, a multitude of virtuous and God-fearing men whose purity of tongue and hand and heart is well worthy of our acclaim, and whose emblem, the sacred name of Jesus, is most appropriately chosen. This pageant of loyalty to Jesus appeals invincibly to the hearts of men. These processions are the pomp of a war whose only bloodshed is that of our Commander-in-Chief, Jesus, the Son of Mary. Catholics find no temptation to vainglory in the immense numbers of their Holy Name men, but rather they are softened with a deeper affection for their fathers, brothers, husbands, and sons, thus changing the ostentation of display into the splendor of religious brotherhood, our most stalwart humanity adoring in military order the Prince of Peace. And these same men have already won our admiration by their silent alignment under the divine banner at the Communion railing.

To non-Catholics the Holy Name Societies are an overwhelming argument for the Church's claim to

divine origin. Not for money or power, but for love is all this multitudinous marching. This gigantic force of organization and discipline is the splendor of religious brotherhood in Christ Jesus. It is the citizenship of Jesus' friends passing in review. It is a grand muster of the best specimens of American manhood and citizenship, consecrated to the aims of religion.

When the Holy Name is spoken, we bow our heads. It is a little act with a great meaning, for no word—not even that by which God created the very heavens—is so worthy of reverence as His Son's name. "At the name of Jesus," says the Apostle, "every knee shall bow, of them that are in heaven, on earth, and under the earth" (Phil. ii, 10). "Hallowed be Thy name" is the first petition of the Lord's prayer, and it means all religion. St. Peter of Alcantara was once seen in a snowstorm walking along bareheaded. A friend said to him: "Brother Peter, cover your head." He did so out of kindly deference, but he answered: "If I were in the presence of the king I should stand uncovered before him. And it happens that God has just been making me feel that I stand always before Him." The name of Jesus when it is spoken, is His presence vibrating in my soul, and some outward token of recognition is due Him. Furthermore, when we make the sign of the cross, we should do it slowly and recollectedly, for the cross of Christ is His standard, and the names of the blessed Trinity are the designations of Jesus Himself as the Only-begotten, and of the sovereign majesty of the Father, and of the infinite charity of the Holy Ghost.

HOLY NAME RALLY SERMON*

VERY REV. CHARLES W. LYONS, S. J.

"Brethren, be ye followers of Me, and observe those who walk so, as you have our model. For many walk, of whom I often told you (and now tell you weeping), the enemies of the cross of Christ; whose end is destruction, whose god is the belly and whose glory is their shame—who mind earthly things. But our citizenship is in heaven; whence also we look for a Saviour, the Lord Jesus Christ, who will reform our vile body conformably to His glorious body, according to the working whereby He is able to subject all things to Himself."

In these words of Holy Scripture which I have just read to you, my dear men, there is a beautiful example of the humanity, the kindly sympathy of the Apostle to the Gentiles, who weeps, as he tells us, at the thought of a fellow creature turning away from Jesus Christ. There is a lesson also, remarkably clear and strong, pointing out the causes that lead to such disaster—the setting up, namely, of a creature as an idol of the heart, a place that belongs alone to the almighty and everlasting God. There is a statement, too, of the baneful consequences that flow from such a folly. Their path, he tells us, ends in destruction—eternal doom. It is a strongly contrasted and yet strikingly realistic picture, this word-painting of the Apostle to the Gentiles. The lights and shades are strongly marked and sharply drawn. The kindliness of the narrator stands out against the horror of the tale he tells; the awfulness

* Preached at the Philadelphia Rally.

of the punishment, so adequate in its comprehension, so incessant in its duration, though it startles us, perhaps even shocks us, and gives rise to rational alarm, yet at the same time serves to bring out in even greater relief the beauty of the reward, the glory of the crown of merit that is the heritage of those who follow in the footsteps of our Lord Jesus Christ.

To the reflecting mind, the mind that realizes even in part man's position in the economy and providence of God, that appreciates the dangers that surround us and on every side the allurements and temptations from without and within, our weakness and indulgence, either natural or acquired, it cannot but suggest, and with a force that stimulates to utmost concern, that we turn away for a moment from the beaten path of thought and measure to weigh, by the standard of the Apostle of Christ, whether we, too, are now walking aright, or whether creatures rule our heart, enshrined in the tabernacle that was reserved by its Creator to be the sanctuary of His only-begotten Son.

And today, my dear friends, perhaps more than ever before, it seems easy to wander away from the path marked out by Jesus Christ. Our natures, so impressionable, our hearts, so sensitive to the allurement of every passing charm, by pampering and indulgence have grown so susceptible that it may well be said, as a great writer has recently phrased it, that we "absorb the environment in which we live." And what an environment it is! The opinions, the assumptions, the principles of those about us are scarcely in keeping with the teachings of Jesus

Christ. The world, they tell us, is ours alone. We have it in our hands. For us its rivers flow; its fertile fields but stock our tables and store our barns; the treasures of the hills nature there hoarded but to place them at our feet; the ocean is our highway; the stars and heavenly bodies exist but to give us light and heat and cheer. There is no need or place for God! And yet the slightest reflection makes evident the fallacy underlying all this; makes clear that our possession, far from being absolute, is only a trust. As the Scripture tells us, "Where is the man that can add one cubit to his stature by thinking? Where is the man that can make grass grow from rocks or make bread from a stone?"

Where, in fine, is the man who, when his last breath is trembling on his lips, can add one second to his allotted time? No! Our mastery, if we can call it mastery, of nature is limited indeed.

Another fallacy of the age is to over-emphasize the independence of man. "I'll be a law to myself" is heard on every side. "I'll submit to no man or power. The law of my own intellect and will is guide enough for me." And yet this principle, though accepted by many, thoughtful in other matters, is as untenable as the first. Stand by a great body of water. Despise the law of nature that governs the relative positions of bodies in regard to their specific weight. Of your own intellect and will determine to walk across the water and you'll sink. You are not independent of nature's laws. There is a law that tells us also that fire burns. Stand at the fire and insert your hand to emphasize

your independence and your hand will wither and melt away. You cannot defy nature's laws.

And as there are laws of nature, so also there are moral laws, manifestations of God's will in our regard. The law of property, the law of faithfulness to marriage vows, the law against divorce. The world in part despises these because it despises their Maker, the almighty and everlasting God.

But today we have seen in this city of Philadelphia a demonstration against these fallacies of the age. We have seen an army of twenty thousand men—men of sinew, men with rich blood coursing through their veins, men clear of eye, sharp of intellect and strong of will, fortified by Christian principles and teaching, nourished and sanctified by the body and blood of Christ, intent on the worship of God and on paying reverence to His holy name, marching through our highways as a protest against the fallacy that says there is no God and our times need no God! The world may go on in its folly, the world may take comfort in the thought that it can despise the things of God, but it cannot fail to realize that in this body of marching men there is an object lesson that stands for everything that is lofty and noble and true.

Some of you, my dear friends, may not realize all the good your membership in this association can do. You may say to yourselves: "Why should I enter into such an organization? Its meetings are held at long intervals only and I lead daily a good life. I do not blaspheme or take the name of God in vain; what advantage is there to me in a society of this kind?" Ah, my dear friends, there is a power

in union greater than you can ever fathom! The principle of combination is one of the most potent in all nature. Take, for instance, a tiny drop of water and place it on your hand. You can hardly sense its weight. But take another drop, and another and another and you have a mighty ocean wave with power and force to crush the strongest vessel, even as a child destroys a tiny bubble that he catches in his hand. Again: Take a flake of snow. Its weight is hardly detectable even by the most delicate of scales, but add flake to flake and you have a city blockaded, the traffic of a nation impaired.

Napoleon, standing at the height of his power and glory, having turned his mind against his God, took the Holy Pontiff a prisoner and kept him in chains. With his great military genius he held the whole world at his feet, but he had trifled with Almighty God. He had trifled with Him who holds the world, as the Scripture tells us, in the hollow of His hand. Napoleon, with his army, turned his face toward Russia. From the heavens God shook a flake of snow and then another, until the storm raged and fell; and what the united armies of Europe had failed to accomplish a combination of tiny snowflakes effected—ruined the grand army of France and made easy its final overthrow. Do you see the power of combination?

You can practice your religion by yourself, it is true; you can go to the altar; you can lead a holy life; you can be a stimulus to your fellow men; you can save your soul. But if you stand man to man, as you do in an organization such as this, you can

do more—you can present to the enemies of God an example, an object lesson, a power that they can never resist.

When, therefore, you men gather under the banner of Jesus Christ, pledged to keep your lives pure and holy, your tongues clean, your intellects unstained—when you do this, when you stand together for Christian principles and moral teaching, then you stand as an example that is irresistible, and as surely as Napoleon in the height of his ambition was driven back by a combination of even tiny elements, so surely will you conquer by the power of union—union of men's hearts and wills under the banner of Jesus Christ.

Go on, therefore, men of the Holy Name. You have a mission in life. You may say it is not your duty to teach, not your province to lecture, not your vocation to save souls. I answer, this is a fallacy. Some are called to serve Jesus Christ at the altar; some are called to live Christian lives in the world, home lives, pure, noble, holy, as object lessons to humanity at large.

Do you remember that in His whole career Christ spent only three years teaching doctrine? The greater part of His life He spent in the humble calling of a carpenter, helping His Virgin Mother in the lowly occupation of keeping house, a yeoman at home, giving an object lesson of a holy life. Your vocation is so to live your lives that your children may see you as a beacon light leading to higher things. Live lives in such a state that those who are not of our faith will see truth in your reasoning and morality in your every act. The day

will come when your powers will wane, when the valleys and the fields and the other works of nature, so consoling to you now, will no longer appeal to your senses; when the stars will grow dim before your eyes. When that day will come, with the Apostle of the Gentiles, I say to you: Have the memory that your god has not been the belly and that your end has not been in worldly things, but that you have seen with your eyes the beauty of the love of God; that you have merited of His fruit in your souls; that you have drunk His doctrine, and that you have exemplified that doctrine in your lives. Let the fallacies of the world no longer deceive your senses. Unite under the banner of our Lord Jesus Christ and His holy name, and your names will be written in gold in the great Book of Life from which they can never be blotted out.

THE HOLY NAME

VERY REV. J. B. O'CONNOR, O. P., P. G.

There is no other name under heaven given to men, whereby we must be saved" (Acts iv, 12).

A name in itself, brethren, is nothing more than a word, or words, used to distinguish one person or thing from another. In this respect all names have a common value because they have a common utility, and are therefore entitled to a common respect. It is only when the individual excels preeminently in some physical, intellectual or moral quality that his name takes on a greater lustre than those of his less gifted fellows. Were it not for their incomparable skill in arms the names of Alexander and Napoleon would never have been invested with the imperishable fame which now enshrines them. Were it not for their transcendent eloquence the names of Demosthenes and Cicero would have been lost forever in the ocean of mediocrity. Were it not for their sublime genius the names of Angelo and Raphael would never have survived on priceless canvas and monumental stone—and were it not that the Messias was the Son of God, and therefore possessed of infinite perfection, the name of Jesus would never have been what it now is—the most helpful, the most salutary, the most sacred name given to the tongues of men to utter. But because He was the Son of God, endowed with all the prerogatives and attributes of divinity, because in His earthly life He realized the highest possible ideals of

righteous living, because in His life, death and resurrection He accomplished a work which none other than He could have accomplished—in a word, because He was the Most High God and the Redeemer of our race, therefore did St. Peter say: "There is no other name under heaven given to man whereby we must be saved" (Acts iv, 12).

When Almighty God bestowed a name on one of His creatures it usually indicated some divine gift or mission gratuitously given. Thus, when God made Abraham the father of that numerous posterity which was to include the Messias, He changed his name from Abram to Abraham, which meant "father of the multitude" (Gen. xvii, 5). Again, He changed the name of Simon to Peter, signifying a rock, when He designated him as the rock whereon He would build His Church (Matt. xvi, 17-18).

When, therefore, the work of salvation was imposed upon the only-begotten Son of God, that, through Him all might be saved from their sins, it was eminently fitting and proper that the Father should call Him "Jesus," which means Saviour. And the angel said to Joseph: "She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i, 21).

But was this name fittingly applied to the Messias? Was the heaven-born message of the angel verified by the subsequent acts in the life of Jesus? In a word, did the Messias by His earthly life and labors establish His claim to the title of Jesus the Saviour? Did He prove the right of that name to be loved, honored, and venerated above all the other

names of earth? This shall be the subject of the following considerations.

When God created man, He created him in a state of original innocence. He bestowed upon him not only the perfections due to his nature, but blessings infinitely beyond the highest possible flight of his fancy. As a corporeal being, the earth was the natural theatre of his action and being; but the indulgent goodness of God lifted him above the order of pure nature to the supernatural order of grace. The Almighty bestowed upon his favorite creature an immortal soul that bore the image and likeness of its Creator. He invested him with a destiny that was to be realized in the eternal companionship of his God.

But there was in that human soul a tremendous power for good or evil—it was the faculty of free will. In imparting this power to man the Creator wished to dignify His creature's homage and enhance its merit by making it free and voluntary. When we study the faculty of free will infused by God into the souls of men, we are amazed at its seemingly limitless possibilities. It was possible for this creature, man, to defy his Creator, to reject with insolence His high counsels and violate His every command. And, unfortunately for us, this faculty of free will, so Godlike in its nature and power, intended by the Almighty to increase man's dignity on earth and his glory in heaven, was employed by the parents of our race to forswear their allegiance to their Creator, to repudiate His love and friendship, and to bring down upon themselves and upon their posterity the anger of an outraged God.

If it were possible to attribute passion to divinity, it was not anger but profound sorrow that took possession of the Creator as He beheld the most favored work of His earthly creation in open rebellion against Him. With one annihilating blow He might have hurled our race back into the abyss of nothingness from which He had called it forth, and justice would have applauded the act. But the Creator desired not the death of the sinner, but that he should live and be converted. Yet an offense of infinite malice had been committed; atonement must be made; and justice demanded that the reparation be in proportion to the offense that had singled out a God of infinite majesty as the object of its malice.

The Almighty contemplated the different works of His own creation to see if there might be one among them all the sacrifice of which would make amends for the crime of man's rebellion. The inanimate world could offer nothing to satisfy the outraged dignity of God; and though hecatomb were piled on hecatomb until the entire brute creation was sacrificed, yet even this would not begin to repair the injury that had been done to the honor of God. A human sacrifice of its very nature would have been inadequate and odious in the sight of heaven. The order of pure spirits, the angels, alone remained. Would the Creator accept sacrifice for man's sin from these spotless creatures of light and love, who from creation's dawn on bended knees before the eternal throne had offered Him the constant homage of their service and their song? What though the nine angel choirs were to immolate their pure spirits on the altar of God's justice, the sacri-

fice would be infinitely unequal to the task of reconciling God with their half-brother, man. No, not even the sacrifice of all creation, spirit and matter, in the heavens above, on the earth beneath, and in the waters under the earth, could even begin to atone for that primal sin of man. For if a sacrifice was to be made, the oblation must be in keeping with the dignity of the Supreme Being who has been offended. Eternal justice demanded that.

Was, then, the sin of man to remain forever unatoned? Would man never gaze upon the unveiled splendor and glory of the Godhead? Must he and his descendants forever pay the terrible forfeit of God's grace and friendship? It seemed as if it must be so. Then suddenly the ringing psalmody of angel choirs died away; the vaulted heavens ceased to echo their glad hosannas; a solemn, sacred silence filled the courts of heaven. The angels stood appalled at the scene being enacted before them. The Second Person of the Adorable Trinity, leaving His seat at the right hand of the Father, stood before the eternal throne and thus addressed Him: "Thou hast multiplied Thy wonderful works, O Lord, my God; and in Thy thoughts there is no one like to Thee. . . . Burnt-offering and sin-offering Thou didst not require. . . . Then behold I come" (Ps. xxxix, 6-8). The only-begotten Son of God had offered Himself, as a mediator between the Creator and His rebellious creatures! He had offered His own divine person as a sacrifice in atonement for our sins! Then once again the angel choirs burst forth, rending the heavens with their paeans of praise; for they knew full well that the Son of

God would save men from their sins and make them co-heirs with themselves to the unfailing happiness of heaven.

If the Saviour had done nothing more than merely offer Himself for the expiation of our sins, this in itself would have justified us in engraving the name of Jesus in letters of love upon our innermost hearts. The intensity of love, the spirit of sacrifice, the depth of humiliation revealed in that voluntary offering, are infinitely beyond the grasp of human understanding.

But this was not all. The least act of God is absolutely, transcendently perfect, and therefore possessed of infinite merit. The Saviour, consequently, might have chosen any one of innumerable other ways of effecting our salvation besides the one He employed. But in order to afford us the strongest evidence of His love for men, in order that He might become in the strictest, truest and best sense a member of the brotherhood of man, and in order that we might have a visible teacher of the true doctrine of life, He chose to invest His divinity in human flesh, with all its infirmities save sin alone. He entered the world for its redemption attended by all the circumstances of poverty, humility and suffering. He did this in order that He might win a place in the hearts of the humblest of mankind for their salvation. He wished the most forlorn and wretched of the children of men to be able to look up to the One who, though Divine, lived a life shorn of all that the world esteems and covets, a life attended unceasingly by sorrow and suffering; that he might take heart of grace in the knowledge that

on high he had a Friend who could feel for him and assist him.

In the brief course of His public life He gave to the world a wondrous doctrine which bore the stamp of eternal truth. By multiplying miracles He proved His right to teach with authority. But He was not content to be merely a master in Israel. By the example of His daily life He gave us the highest ideal of holy living, so that the name of Jesus Christ has thus become the synonym of perfect righteousness. But His mission was not to end with precept and example. He was not only the teacher and exemplar, He was also the Redeemer of His people; and the last fearful scene in the tragedy of His great sorrow yet remained to be enacted. After a passion unequalled in its bitterness and in the continuity of its agony, a passion in which He was apprehended like the most desperate of criminals, maligned, mocked, scourged in the most inhuman manner, sentenced to the most disgraceful death, He was dragged through the streets of Jerusalem to Calvary—to the foot of the cross. Then was enacted the last scene in that tragedy which was to make the name of Jesus the undying inspiration and the conquering strength of the Christian soul. He, who might have saved a million worlds by a single word, chose to die upon an infamous cross under the most humiliating conditions, that we might the better understand how desperate was the condition of our race; that we might realize how fearful was the malice of sin; but, above all, that we might know how great was His love for the children of men.

Scan the records of human philanthropy. Study the names "writ large" on the world's rolls of honor. Search the archives of unselfish deeds, and say if on their lists there be a single name that means as much for the temporal and eternal welfare of man as does the name of Jesus Christ. If all the heroism, all the sacrifice and all the generous deeds of the human race were crystallized in one, and magnified and multiplied a million times, the result would fall short in an infinite degree of the merit of the least act in the passion of the Saviour.

Men have died that their brother men might live. Some have offered up their lives upon the altars of patriotism that their country might not perish from the earth. But Jesus Christ, the almighty and eternal God, died upon the altar of the cross that all mankind might live unto life everlasting. The name of Jesus Christ signifies a love for men that is immeasurable. It stands for a charity that embraces the world. It is the synonym of a sacrifice that is past understanding, because it is infinite—divine.

If men hold in grateful remembrance the names of those who loved their fellow men; if governments build monuments of perennial brass and stone to those who shed their blood that their country might continue to be heard in the councils of the nations; if the poet and the painter expend their genius on the names and likenesses of the world's heroes, that they may be held in admiration by remotest posterity—then ought not we Catholics to hold in benediction, love and honor the adorable name of Jesus Christ? Ought not we to build in our hearts an enduring monument of love and gratitude

to that name above all names most sacred? Ought not we to inscribe that name upon our heart of hearts as the memorial of the love that never failed? Ought we not to make of that name a sacred song that will pierce the highest heavens, that will swell the chorus of angel choirs, that will ever sing in joyous strains the beauty and the power of the name of Jesus the Saviour?

It was by the power of that name that the shackles of sin were struck from our fettered souls. It was by the power of that name that we were reinstated in the love and friendship of our God. It was by the power of that name that we were enabled to participate in the fruits of redemption. Surely, then, we shall not refuse that name our meed of love and praise and filial devotion!

The Redeemer had promised that He would abide all days with His Church, "even to the consummation of the world" (Matt. xxviii, 20), and that the gates of hell should never prevail against her, and it was in the fulfilment of that promise, in the preservation of His Church, in the propagation of her doctrine, that He was to give the world one of the strongest proofs of the power of His sacred name. In the name of Jesus that Church had its beginning, and in that name it found its strength and inspiration. That name was emblazoned upon the standard under which she was to overcome all difficulties, survive all persecutions, conquer all heresies and triumph till the end of time.

When Peter and John were asked by the lame man at the door of the Temple for an alms, Peter answered: "Silver and gold I have none; but what

I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk" (Acts, iii; 6). In the same instant the lame man was cured. Afterwards, when arrested and brought before the High Priest and asked by what power and by what name they had accomplished this miracle, Peter, filled with the Holy Spirit, thundered this answer in their ears: "Ye princes of the people, and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole: Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth . . . this man standeth here before you whole. . . . Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (Acts iv, 8-12). That answer to the High Priest has come ringing down through the ages as full of personal and vital meaning as it was in the hour of its utterance.

These men, who preached in the name of Jesus, gave to the world a wondrous doctrine. Its commandments did violence to almost every article of pagan belief and ethics. Its teaching contained much that was displeasing to the proud spirits and corrupt hearts of the pagans. It proclaimed mysteries that eluded the subtle minds of the Greek philosophers. It held up for veneration the cross upon which its Founder had died—an instrument of torture upon which proud Rome would not execute the most blood-stained of her criminal citizens, reserving it for the offending barbarian. Its code of mor-

als, angelic in its purity and divine in its ideals, was irksome to pagan sensuality.

Jew and Gentile, therefore, conspired to strangle the infant Church in its cradle. Persecution after persecution was hurled against her. Nero, Trajan, Valerian, and others of their imperial associates proclaimed to the world that the price of Christianity was death. Yet the Church lived, prospered, and spread to the ends of the then known world; for she pursued her saving mission in the name of Jesus Christ, her Founder. In the strength which that name inspired little children, maidens and youths, the aged and the infirm, stood calm and steadfast in the arena while the starved Numidian lion charged upon their throats. With unfaltering courage they approached the headman's axe. With hymns swelling from their throats they stretched themselves upon the torturer's rack as though it were a bed of roses.

It was not fanaticism that inspired the little child just budding into reason with the heroism of the martyr. It was not fanaticism that thrilled the sluggish blood of the aged and framed their last word and dying breath into a prayer for the forgiveness of their murderers. No, it was not fanaticism; it was the power of the name of Jesus, that ever rested lovingly upon their lips, and all that that glorious name implied. No power on earth or in hell could overcome the inspiration of that name, for it represented a strength that was not human but divine!

"There is no other name under heaven given to men, whereby we must be saved." These words are as true today as they were in the days of St. Peter.

Mere human philanthropy will not save us; neither will modern science nor schools of ethical culture. Jesus Christ alone is the Redeemer and Sanctifier today, as yesterday, and must ever be. "For there is one God, and one Mediator of God and men, the man Christ Jesus: who gave Himself a redemption for all" (I Tim. ii, 5, 6). In His name we must be saved, or in none.

THE HOLY NAME SOCIETY*

REV. CLEMENT M. THUENTE, O. P.

"Blessed be Jesus Christ, true God and true man."

I feel it is a great privilege to stand in the pulpit of this old Cathedral in the name of your good and scholarly Archbishop, in the name of the Church, in the name of Jesus Christ, to say a few words of explanation and recommendation to you, the representative members of the clergy and laity of this city of Milwaukee, about the Holy Name Society. It is a society thoroughly Catholic, founded not by a saint of Ireland, Germany or Poland or any other nation, but by the saintly men of all nations, assembled at a general council in Lyons. It is a society thoroughly Catholic, coming from the heart of the Mother Church and intended for the faithful sons of the Mother Church of all countries. It is a society venerable and holy,—venerable because of its long history of six centuries, holy because of its prayers, sacrifice, Holy Communions,—holy because it aims to sanctify every individual member and bring every individual member nearer to Christ. This society is in its youthful vigor in our country, growing like the mustard seed and spreading its branches over the whole land.

This old Catholic religious society of the Holy Name is so highly and urgently recommended to

* Preached in St. John's Cathedral, Milwaukee, February 4, 1917, Archbishop Messmer on the throne and the city clergy in the sanctuary.

us by the Holy Father, by practically all archbishops and bishops, speaking in the name of the Church, because it is an effective cure for some of the wounds that affect the Church in a special way, in our day, in our own country. I specify three of these evils: first, the shocking, shameful use of profane and immodest language; secondly, the rapid growth of irreligion and infidelity; thirdly, the moral weakness of our good laymen daily facing the greatest dangers.

The gift of speech is a marvelous privilege given to man by Almighty God. It enables him to manifest to his fellow men and the Creator his noblest thoughts and deepest sentiments. This gift of speech when well used helps to make us and our own, good and happy, and to increase our love for God and man. This gift of speech when abused is like a sword that wounds, poisons and kills. The saddest abuse of this God's gift is to profane the name of God and of Jesus Christ, whom He sent to be our Redeemer. This sad abuse of the gift of speech is great, public and universal in our day. Our children go to school and learn to speak according to the laws of grammar, but they do not learn to speak according to the fundamental laws of the eternal God. Men consider it a disgrace not to speak their mother tongue correctly, but are shameless and bold in breaking the law of the Heavenly Father, "Thou shalt not take the name of the Lord thy God in vain." Profanity, cursing and swearing are vulgar, bad and sinful. There is no reason for it, there is no excuse for it. The habit is not directly inspired by human passion; it seems to be diabolical,

it disgraces the individual, it profanes the homes and defiles the streets of the city and the workshops of men. It is a sin committed by the young and the old, by children and parents, by Catholics and non-Catholics.

Another abuse of this great gift of speech is found in immodest language. The things that according to the Apostle, should not even be mentioned among Christians are spoken of in the most shameful and unblushing way by men and women. Modesty, that angel virtue, which adorns every age and both sexes, is ignored and practically ridiculed. Sensational topics that border on the danger lines, such as sex hygiene, eugenics, birth control are discussed in public and private conversation, are illustrated in our streets, are demonstrated on our stages. The vilest jokes and stories are told and retold by men who were created in the image of a God, who were made a little less than angels, whose tongues touched the sacred, pure, white Host. Such conversation has a debasing influence. It brings men, crowned with honor and glory, down to the level of the brute beast. It concentrates and fixes the mind of youth on the animal life, not on the intellectual and spiritual life. The remedy for this public universal evil proposed by the Church is the Holy Name Society. The members of the Holy Name Society solemnly promise "to respect and love the Sacred Name,—to abstain from blasphemous and immodest language and to labor that those under their charge refrain from such language." They pledge themselves "against perjury, profanity, blasphemy and obscene speech." Thus they correct

these faults in themselves, correct and edify others, and exert a great influence. It is a society creating a movement which every gentleman, Catholic of non-Catholic, must appreciate, in which every gentleman must take a personal interest.

Reverend Fathers and Christian gentlemen, I ask and beg of you, in the name of God and the name of Jesus Christ, to respond cheerfully and promptly to the invitation of your Archbishop. Take up this movement and spread this movement for the glory and exultation of the name which is above all other names, of the name in which every knee must bow, —of the name which we in early childhood days learned to pronounce with reverence and love; of the name in which we were reborn to the kingdom of heaven; of the name in which we were confirmed, to fight as soldiers for Christ and for His Church; of the name in which we hope to die and enter heaven; of the name which we hope to praise eternally, singing, "Blessed be God, blessed be Jesus Christ true God and true man, blessed be the name of Jesus!"

A second, most deeply-rooted, God-defaming, soul-destroying evil, is irreligion, religious indifference. Many, perhaps the majority of men, confess frankly, sometimes boastingly, that they have no religion, that they go to no church, that they never say a prayer. It is not the effect of prejudice, it is the fruit of ignorance. There was no religion in their home, there was no religion in their schools, and there was no religion in their whole moral training, and, therefore, they know not God and know no religion to worship that great God. Jesus Christ,

the mediator between God and man, Jesus Christ, the eternal High Priest who established religion, hanging between heaven and earth, between God and man; Jesus Christ, who came to enlighten every man, whose very life is a light, who became the Son of Man to make us sons of men sons of God, is ignored, is not received by His own. The vast majority of these men without Church or religion do not cry out, directly blaspheming, "Let Him be crucified; away with Him." They resemble much more the inhabitants of a certain city we read about in St. Matthew, who came to Jesus when He had cast out the devil and allowed the swine to perish "and besought Him that He would depart from their coast." Jesus, sorrowful, left them in their spiritual darkness. These men want to be undisturbed in their pleasure-seeking pursuits, in their money-making business.

Strange as it may seem, some men who profess no religion, who profess absolute indifference, who know not a chapter of the Holy Bible, who know not the Ten Commandments, who know not the Apostles' Creed, who know not the Lord's Prayer, will speak about the greatest religious questions as though they were the great masters sent by God to teach. Their conversation is blasphemous and the result of their conversation is destructive.

We may say of them what the Holy Ghost says about the man who denies the existence of God, "They are corrupted, they are abominable, they do no good." Some of these men blaspheme deliberately. They are learned men, scientists, professors, even so-called ministers of the Gospel, men who

know the light but love darkness. Judge, gentlemen, the irreligious condition of our day by the fact that so-called non-Catholic, Christian Churches permit students who in their final examinations deny the divinity of Christ to become the ordained ministers and preachers of the Gospel. Their minds are corrupted; the teachings coming from corrupted minds are abominable, they do no good, they do harm; they drive Jesus Christ,—the joy and peace of the heart of man—out of the heart of man; they drive Jesus Christ, the spirit of love and charity, out of society; they help to turn the beautiful fields and gardens of this world into bloody battlefields. This irreligion, this fight against religion, this banishing of Christ from the heart, from the home, from the school, from public life, is the one great evil of today.

A remedy the Church recommends is the Holy Name Society. Bring the men who have the great gift of faith together, to pray together in that holy name. In the Holy Name Society every member says solemnly, "I profess publicly that I believe that the Lord Jesus Christ is the Son of God, made Man for the salvation of mankind. I recognize His divine authority." Publicly the Holy Name men, marching through the streets, bend their knees adoring Christ, protesting against blasphemy.

The third great evil weakening our Church in America is the fact that our faithful Catholic laymen, standing in the midst of those who profane God and blaspheme, do not take the firm, fearless, public stand that is expected of them, especially in this land of religious freedom. Too many of our good men are very timid. They resemble Nicodemus, who was willing to come to Christ secretly, in

the darkness of the night, not openly, facing the multitude. They resemble the disciples of our Lord on Good Friday. They loved Christ, the persecution of the Master wounded their hearts, but they had not the courage to imitate John and to follow Christ to the top of Calvary. For many reasons we admire our Catholic men and we sympathize with them most profoundly. We know full well how they have to fight daily not only against the laws of the flesh and the Prince of Darkness, but against the spirit of the world, the spirit of infidelity. They must breath in, as it were, the air charged with irreligion and immorality. We are with them to help them, to strengthen them. We are their leaders, we are their pastors. It is our sublime privilege and our sacred duty to lead them in the good fight to the eternal victory.

Why are our men so backward and bashful? They do not realize the greatness of their number. Every one seems to think that he stands alone. We Catholics coming from all nations in Europe are marvelously one in faith. We adore the same God, offer up the same sacrifice, receive the same sacraments, recite the same prayers, are subject to the same authority. In every American city we have a practical, edifying illustration of the Catholicity and unity of our Church. But our men do not realize this unity. They stand alone and feel as strangers in their parishes. They do not know their own brethren, they do not know their own pastors. The parishes are not united in a visible, tangble way for the worship of God. That outward union is sadly missing and the missing of that outward union is the cause of spiritual weakness.

Why are our Catholic men, believing and devout, so timid? They do not receive sufficient spiritual food, they are dying of spiritual starvation, they do not pray much, they do not approach the sacraments frequently. Therefore, many are weak and feeble and many are spiritually asleep.

The remedy for this evil, again, is the Holy Name Society. It brings our men together, it brings our men in closer union with the pastors and priests, it brings them, thus united among themselves, regularly and frequently to Holy Communion. It establishes a holy, spiritual, lasting union between Christ and every member of the Society. It establishes a spiritual, brotherly union between the various members of each branch of this Society. It brings the branches of all parishes together occasionally to adore that one name which is above all other names.

Reverend Fathers and gentlemen, once more I ask you in the name of Jesus Christ to establish in every parish of this great archdiocese the Holy Name Society. You will soon realize that there is a spiritual, supernatural power in it. You will soon realize that there is a very great blessing of God on it. You will soon discover that it helps you to live better, to work better, to do much good for yourself, for your own, and for your fellow men. The Scripture say that the Holy Name is "like oil poured out." Take that name, pour it out on the evils affecting your heart, affecting your fellow men; like oil it will soothe and heal the wounds, like oil it will strengthen the weak, like oil when poured on the fire it will give new light in which to see that Jesus Christ is truly the Son of God and Man.

THE HOLY NAME SOCIETY*

REV. CLEMENT M. THUENTE, O. P.

"To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever."

The Holy Name Society, which His Grace the Archbishop recommends so highly and emphatically to all the pastors and priests of this archdiocese, and for the growth and development of which the Right Reverend Bishop McGavick has worked so earnestly and systematically, the Holy Name Society which brings us together this evening in this Holy Name Cathedral on the Sunday within the Feast of the Holy Name, is thoroughly Catholic.

Catholic is its origin. Many of the societies and devotions which adorn the Church and help the faithful were started by illustrious saints. The Holy Name Society was not founded by an individual. It proceeds from the very heart of the Church. When at the Œcumenical Council of Lyons, in the year 1274, the great men of God and the great men of the Church, coming from all nations, were assembled under the guidance of the saintly Pope Gregory XII, it was decreed to organize this Society. The Holy Church in the thirteenth century, the golden century of the Church, called it into existence for the glory of God and the benefit of the faithful of all nations, for the whole Catholic Church.

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* Preached in Holy Name Cathedral, Chicago, at a Holy Name Rally, January 7, Archbishop Mundelein on his throne, Bishop McGavick pontificator at Solemn Vespers.

By its very origin, therefore, it differs much and is far superior to many parochial societies dedicated to saints, but founded not by the Church nor even by a saint for the whole Church.

Catholic is the end and object of the Holy Name Society. It is a Society founded by the Church, existing within the boundary of the Church, under the immediate and complete direction of the Church to promote the first and essential end of the Church, the glory of the name of God, holy and terrible, and the spiritual happiness of all those who adore that name devoutly and sing its praises. It aims to promote the glory of the holiest name by avoiding the sins of profanity, cursing, swearing and blasphemy, and by preventing these sins in others; by observing and enforcing the second great commandment, "Thou shalt not take the name of the Lord thy God in vain," and by translating into action the first petition of the Lord's prayer, "Hallowed be Thy name," and the Angelic Salutation, daily repeated, "Blessed be the fruit of Thy womb, Jesus." Never have laymen in the Church banded together for a higher and a more purely religious end. This end of the Holy Name Society, always important, merits our special attention here in our country, in our century, in which blasphemy of the blackest type is most outspoken and most universal. Christ is systematically banished from the heart, from the home, from the school and from public life. The doctrines of Christ, all things sacred, all truths supernatural, are ignored and positively denied. Therefore, this Society, the Society of all nations, has a special mission in our country. Therefore, our Cardinals, our Archbishops,

our Bishops give it so much thought and attention. Therefore, the pastors who desire to feed the men of their flock with the best spiritual food give it the first place among the societies of the parish. Therefore, every member of the Holy Name Society looks upon the fulfilment of its obligations as most sacred.

The object of the Holy Name Society being strictly religious—the glory of the name of God and our salvation—the means must be proportioned to the end; they must be religious. The great instruments in the hands of the Church for obtaining the help of God's grace are prayer, the holy Sacraments and the Divine Sacrifice. A regular and devout use of these instruments of grace is prescribed for the members of this Society. The Church knows human nature well and therefore is very moderate and considerate in her demands. As she insists on the sacred duty of attending Mass on Sundays and holy days, and teaches all of her children to receive Communion frequently, even daily, so she asks the members of her Society to receive in a body once a month, and while assembled at the monthly Mass, meeting or Communion service, to say together a few appropriate prayers. It is truly wonderful how little the Church demands from the members, but that little, well done, brings great, exceptional rewards. It is done collectively, and there is a special blessing on that. In union there is strength, says the world. "Where two or more are assembled in My name, I am among them," says Jesus. Having Him among us, we need not fear the enemy. "Fear not, it is I." The men of the parish thus assembled at Mass, praying and receiving Holy Communion in a body, give a

good example. The words preached by a saintly, eloquent preacher are seldom as touching, inspiring and effective as the sight of the men of the parish humbly kneeling at the Holy Table, devoutly and publicly adoring Christ and receiving Him in Holy Communion. Thus, the ordinary means of salvation become exceptionally fruitful and powerful in the Holy Name Society.

Since the obligations are so few, so holy, so easily performed, no Catholic has a reason for not joining. A man may hesitate to become a member of a temperance society, of a benevolent society or of a social society. But what excuse can a Catholic man give for not becoming a member of the Holy Name Society, since the Holy Name Society adds, strictly speaking, no new duties to those of an ordinary Christian life, and conflicts in no way with any of the societies existing in the parish? No pastor need hesitate to introduce the Holy Name Society fearing that it will weaken or interfere with the societies already established. The Holy Name Society will become a solid foundation for all the others, and make every one of them better. A Vincentian will become a better Vincentian by joining the Holy Name Society. A Forester will become a better Forester by joining the Holy Name Society. A Knight of Columbus will become a better and truer Knight if he consecrates himself to the holy name.

The Holy Name Society coming from the heart of the Catholic Church, the Holy Name Society blest to foster the very ends of the Catholic Church, the Holy Name Society using wisely and prudently, the holiest means of grace in the Catholic Church, must

be Catholic in reality. It must help to carry the name of Jesus, full of light and full of love, to all nations.

The rewards of such a Catholic organization are great. Many indulgences may be gained. The Church, to express her love for the Society, and to encourage men to join it, grants an exceptional number of indulgences. Some of them may be gained under the ordinary conditions, on the day on which a man joins; others on the monthly Communion Sunday; others on the day on which the faithful member leaves this world to enter the heavenly kingdom. Such indulgences we must appreciate today, for our works of penance are neither frequent nor heroic.

The Holy Name Society influences and sanctifies the individual member. It makes the light of Christ shine in his mind and puts the name of the Saviour upon his lips and the love of God in his heart. The Holy Name Society establishes, moreover, a strong union between the individual members and makes them one in Christ whom they receive into their hearts. This bond of union, this unifying name and flame, we need sadly in our country, especially in our great Western cities. Our Catholic men do not know each other and therefore cannot cooperate with each other in the worship of God and in good works. The country is new and the majority of our families are not firmly established. They move about, from house to house, from parish to parish, from city to city. They come from European countries or from Eastern States and form their own national parishes and often fail to come in touch with the whole Church. We have in our

cities the best practical illustration of the catholicity and unity of our Faith. People come from Ireland, from Germany, from Poland, from Bohemia, from Italy, from France, from every nation. They have their own customs and their own languages, but they adore the same Saviour in the Blessed Sacrament. They assist at the same Holy Sacrifice of Mass. They listen to the same official prayers, they receive the same Sacraments of salvation. They adore the same name of Jesus. Bring them together and they will be strong. Keep them apart and you weaken them.

The State, to bring together its citizens, puts its hope in the public school, the melting-pot, there to teach them to speak one language, and to love one flag. To them the language is new and the flag is new. We have something that sinks to the very bottom of the heart—the flame that transforms the whole heart, a fire that melts all hearts—it is the name of Jesus. Old and new, Jesus Christ, the same, yesterday, today and forever and ever. Let all men of all parishes have their names enrolled in the Holy Name Society; that name will bring the men of all ages, of all classes and of all parishes together. That name will bring the laymen in closer touch with the pastors and priests. That name will bring the members of the many distinct parishes in close and holy contact with each other. That Society will help to make all our Catholic men bend their knees in perfect unison and sing in sweet harmony "Holy God, We Praise Thy Name." That union of the Holy Name Society will make every individual man better and stronger in faith. That

Holy Name Society will give the parishes a new life and greater vitality. That union of the Holy Name Society will help to make the Archdiocese of Chicago, under the leadership of our great Archbishop, a true salvation army.

A Holy Name man who has his mind enlightened by that name of Jesus and his heart yearning with its love must be active. "We can only love in well-doing; love here must be active," says a great saint. Christ went about "doing good." To go about and to do good was His great and daily mission. A Holy Name man must be a Christlike man. Christlike, he must go about doing good. An individual cannot do much. His power and time are too limited. A Holy Name branch can do much. A well-organized union of the many branches can become a great power, reforming a city in many ways.

As supreme spiritual director, our Archbishop has assigned to our Holy Name Union a special work. Understanding well that the Society is essentially religious, he prudently selected for it a religious work. He desires that the Holy Name men take a practical, personal interest in boys who are spiritually neglected and in boys who have made their first mistake, boys who are beginning to tread the broad way to destruction. The way to help and save these boys has been thought out carefully. I need not dwell upon it now, but let me exhort you in a few words to take up this grand idea of the Archbishop's cheerfully and cooperate with him vigorously.

Jesus is the one Big Divine Brother of all. He has a brother's heart and a brother's hand for every

afflicted person. You know how He proved to the doubting disciples of John that He was the promised Jesus. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again and the poor have the Gospel preached to them." His works of mercy prove His divinity. Such works of mercy must prove that we are Holy Name men.

There are two parables in the Bible in which Jesus pictures His compassionate, brotherly heart. They are the parables of the Good Samaritan and of the Prodigal Son. The lessons are easily understood but seldom practised. Jesus is the Good Samaritan, who, seeing the stranger by the wayside, stripped and wounded and half-dead, does not pass by like the priest and the levite of the Old Law, but feels a great pity and sympathy, binds up his wounds, pours in oil and wine, sets him upon His own beast, brings him to an inn and takes care of Him, and the next day takes out two pence and gives them to the host saying: "Take care of him and whatever thou shalt spend over and above, I at my return will repay thee." Notice here how that Divine Brother takes a personal interest, not only in the great masses collectively but in one unknown, helpless, abandoned man. Notice how He gives him all the attention the wound needs, the oil, the home, the attendant, sacrificing His own convenience, time and money.

Do you know, Holy Name men, that we have right here in Chicago thousands of boys who are thus spiritually stripped, wounded unto death by inculpable ignorance of the fundamental mysteries of our faith, half-dead, and absolutely helpless on the way

to the heavenly Jerusalem? This city of Chicago, I believe, is the first in the world as regards Catholic education. It must give the heart of Christ great joy to see some 125,000 little ones come to Him in Catholic schools every day — to see thousands of boys and girls in thoroughly Christian high schools and colleges learning the greatest of arts—the art of living a Christlike life. But do we realize that there may be some 40,000 boys who do not go to the Catholic schools, who receive but little Christian instruction, and that many do not know the sweet meaning of the name of Jesus Christ? They are our neighbors, we cannot and must not pass them by as the narrow-minded priest and levite did. A Holy Name man must have the Holy Name eye to see the wounds. A Holy Name man must have the Holy Name heart to feel compassion for the wounded. The Holy Name man must have the Holy Name hand to pour oil into the wounds. The Holy Name of Jesus is the oil they need. The name of God is like oil poured out, says the Bible.

In the parable of the Prodigal Son the suffering brother has quite a different malady. He is guilty. He has made his mistake. He was unjust and unkind to his father. He squandered his money and disgraced his name. He went away from home and associated with bad companions. He fell low and came to great misery. What does Christ, who personifies the father, do? Just as soon as the boy repents and turns his face homeward, he goes to meet him, he stretches forth his hand to lift him up, he presses him to his bosom, he takes him to his home, he rejoices and feasts with him, he forgives him all

his faults, forgetting all his mistakes. We all say this is touching, this is consoling. Holy Name men, be doers of the word and not hearers only. We have such prodigal sons by the thousands, but no big brother to meet them, to help them, to take them to a home, to encourage them. Every day wayward sons are taken to our courts. There many realize their mistakes and repent sincerely, but there is no one to plead for them, no one to speak the word of encouragement to them, no one to offer them the needed assistance. Too many are like the unkind, selfish brother, who had never left home, who refused to meet his unfortunate, repentant brother, who refused to enter the house in which he was being welcomed, whose heart was devoured with envy instead of being filled with joy.

Christ says to each one of us, "Son, thou art always with Me and all I have is thine." Indeed, we fortunate men have always had the blessing of being with Christ. Hardly were we born into this world when we were incorporated in Christ through baptism. Hardly could we whisper the words, father, mother, when a good mother taught us to pronounce the name of Jesus, to pray, "Hallowed be Thy name," to pray, "Blessed be the fruit of Thy womb, Jesus." As boys we went to school, where saintly spouses of Christ and holy priests explained to us how Jesus was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, how He was crucified and how He died. He was always with us. Again and again, kneeling in the sacred tribunal of penance, He forgave us our sins. "All I have is thine," He says.

He has given Himself entirely to us a thousand times in Holy Communion. Should we men of Christ, then, not be active, charitable, generous in helping a fallen brother to come back to Christ?

We thank our Archbishop for the beautiful corner he has given us to cultivate in this, his vineyard. We promise him and we promise God to take up the work energetically. We ask him and we beg God to bless us that the work may bear fruit, fruit for life everlasting.

HOLY NAME RALLY SERMON*

REV. CLEMENT M. THUENTE, O. P.

'Tis good to be a Holy Name man.

The Holy Name Society by its very religious character brings its members in close union with Christ and leads them into the very interior of the Church of Christ, unfolds unto them its spiritual beauty, gives unto them a great share of its treasures and makes them feel the happiness of the kingdom of heaven here on earth. The end of the Holy Name Society is spiritual,—the glory of the name of God and the name of the Saviour, the glory of that holy name which is our happiness. The greater we make that glory, the greater will be the happiness which we shall enjoy. The end of the Society being spiritual, the means the Church gives its members to attain the end are spiritual—prayer, the sacrifice of the Mass, frequent Communion and great indulgences. They all help us, to use an expression of St. Paul, "to put on Jesus Christ," or to use a still stronger word of that Apostle of the Holy Name, "to form Christ in us," to make us better Catholics.

The Church of Christ, the Catholic Church, is little understood and much misrepresented. There are too many religious sects and denominations which assume the holy title, "Church," and claim to be the Church of Christ. Many of these false churches

* Preached in St. Raphael's Cathedral, Dubuque, December 9, 1917, at a Holy Name Rally, Archbishop Keane and the city clergy in the sanctuary.

teach contradictory and ridiculous doctrines. Some of them teach positive blasphemy and immorality. Because of this universal abuse of the title, Church, our true Church suffers and is sometimes unjustly condemned. Men say without considering or distinguishing, "I have no use for the Church; churches are for women only. The Church is a political organization; the ministers of the Church take our money and give us nothing in return."

To see the inner beauty of the Church—and all the beauty of the Church is from within—it may be advisable to call her by the name Christ gave her more frequently, "Kingdom of God" or "Kingdom of Heaven." The concrete picture, the most perfect illustration of that Kingdom of God, that Kingdom of Heaven, we find in the dining-hall in Jerusalem where Jesus celebrated the last supper with His disciples.

Christ and the Apostles on that sacred occasion passed by the great temple and entered into an obscure, unknown hall. Thus assembled they formed a little, perfect kingdom. Christ in the centre was the King. That title He claimed and loved. "I am a King and I have a Kingdom," He said fearlessly and plainly when ridiculed with the cloak of mockery and the crown of thorns. That title, king, Pontius Pilate providentially gave to the Saviour when He hung on the cross, placing over His wounded body in three languages, in the languages of the world, the inscription, "Jesus . . . King of the Jews."

To form a kingdom this Divine King drew to Himself the humble fishermen. These men, these

workingmen, were the first to be called and to receive the first place and the greatest powers. The King united Himself with these members with a twofold bond. In the first place, with the bond of faith He enlightened their minds with such light of faith that in them was the mind of Christ, the King. They knew and they believed that their King was the Son of the living God; they knelt down and they confessed Him to be their "Lord and their God." The second bond that made the Divine King and His chosen privileged members one, was the golden chain of charity. He poured His living Heart into their hearts, and thus made them love Him. Christ, the King, could say "I have loved you, I called you friends," and they the members of that little kingdom could answer, "Let us go and die with Him." Or, "We go with you into prison unto death." Faith and charity made them one. The King died because He loved His kingdom. He loved His Apostles. The members of that kingdom died because they loved their King.

All this we know, all this we admire, but we little realize that the King of that kingdom is our King today, that we today take the place of the disciples and enjoy the privileges of the members of that kingdom of heaven. The Holy Name Society helps its members to appreciate the gift of faith, the greatest gift that God can give to man, and to appreciate the gift of charity, as strong as death. Through the Holy Name Society the members consecrate themselves in a most special, intimate way to Jesus Christ, "that King of ages, immortal and invisible." They enjoy the gifts of faith, hope and

charity in a fuller degree. They become more perfect and powerful members of the kingdom of heaven, the holy Catholic Church.

Every Catholic church is a perfect picture of that dining-room in Jerusalem. In every Catholic church all that which happened in that dining-room at the Last Supper is repeated and perpetuated. Christ Himself, the King, is present. We do not see Him sitting at the table with His Apostles, washing their feet, speaking words of love, breaking the bread, giving the law of charity, but we believe it. Faith makes us see Him. The mind that was in Christ and in the Apostles is in us.

Christ, the King, being invisible, the priest takes His place and performs in a visible way the great works of love that Christ performed at the Last Supper. "He who hears you, hears Me," said Christ to His disciples. And again, "As the Father hath sent Me, thus I send you." Holy Name men, more than other Catholics, grasp the divine mission, dignity and power of the Catholic priest and are most thankful for the privilege of meeting him more frequently, of coming in closer contact with him. They look upon him as a leader, a father, as "Christ on earth," and in the light of faith Holy Name men see in the priest not the human limitation but Christ, the King.

Men weak in faith and men who have no faith, observe the priest closely and when they note something in him, that is less than good, they pretend to be terribly shocked and scandalized. They blame the poor priest for all their sins of neglect and infidelity. Holy Name men must often listen to the

conversations and accusations made by such poor Catholics and by such enemies of religion. They will always remember the true character of a priest. No priest can stand before the people as Christ did and say, "Who can accuse Me of sin." No priest will stand before the people, as the proud Pharisee did and say, "O God, I thank You that I am not like other men." Every true priest stands humbly before God and man and says every morning, plainly and publicly, "I confess that I have sinned . . . sinned often . . . sinned grievously . . . sinned through my fault . . . pray for me." Holy Name men hear that humble confession and are edified by it. They pray for the priest and they imitate the example of the priest confessing humbly and asking the priest to remember them in his prayers. The priest is human and a sinful man, but the grace of God enables him to stand at the altar, to ascend the pulpit, to sit in the holy tribunal of the confessional, as another Christ, the King of the spiritual kingdom. For the Holy Name men the priest is another Christ and next to God's only-begotten Son, the greatest gift God gave to mankind. Holy Name men realize what their children, what the world would be without such men of God. They love their priests, they support their priests, they take part with the priests in every good work. This reverence for the priests, this respect for their authority, this cooperation with the priests, makes them better and happier Catholics.

The priest, the minister and ambassador of Christ, having the power, the mission to do what Christ did, is the visible king of Christ's kingdom. Christ-like

he goes about into the highways and byways to invite all that come to the Church, the kingdom of God, to enjoy the royal perpetual wedding-feast. Christ invited in a most particular way the fishermen, the workingmen, who had clean minds and pure hearts. The rich were not excluded and ignored. The rich wise men were led by a star to Christ in Bethlehem. Christ entered the homes of the rich and dined with them. Mary Magdalen and Joseph of Arimathea were rich and, notwithstanding their wealth, great friends of Christ and privileged members of His kingdom. But all these rich, in order to be with Christ, to enjoy the friendship of Christ, had to humble themselves and become poor in spirit.

Thus the Church today is a royal wedding feast for all, for the rich as well as for the poor, and for the poor as well as for the rich. The world is seeking democracy. It is longing for true brotherhood and equality. The world does not know where to find it and how to establish it. The words democracy, brotherhood, equality, might well have been placed over the door of the dining-room in which Jesus, the Heavenly King, celebrated the great Last Supper with the fishermen. All sat at the same table, broke bread together and drank out of the same cup. Those words, democracy, brotherhood and equality, may well be placed over the door of every Catholic church. The door of that church is open to the poor as well as to the rich, and everything in that church is equally at the disposal of all.

In that dining-room, that little church, that ideal church, in that Holy City, Christ the King was a royal Host. He invited the men, not to receive from

them, but to give great gifts to them. In the first place, He washed them clean. He wished every one of them to have the wedding-garment without spot or wrinkle. To make them thus clean, the King became the servant of His guests, He knelt down and washed their feet. He was troubled in mind and could not rest until the unclean, impenitent Judas had left, until, penetrating the souls of all present, He could say, "Now you are clean . . . now you can have part with Me."

Members of the Holy Name Society have a perfect right to expect great things of the Church, for it is the kingdom of God in which the Heavenly Father celebrates for His Son a wedding-feast. A kingdom is spiritual and the members of the kingdom must expect spiritual gifts. "What has the Church done for me?" say many of the poor and weak in faith. They expect from Christ, the poorest of the poor, born in a stable,—they expect from Christ, who never made a person a dollar richer—they expect from Christ who taught "Blessed are the poor," "woe to riches,"—material gifts. They make a great mistake and are sadly disappointed because of their mistake. Having received such heavenly gifts as faith, hope and charity — the greatest gifts that God can give to man—the greatest dignity Christ can confer upon man, man, in turn, must rise to the dignity of a member of such a kingdom and look for great spiritual things and not for little material helps. In every Catholic church the priest is the servant of the people, willing at all times to wash clean in the tribunal of confession the sin-stained soul; to restore to all the heavenly

wedding-garment; to pour oil into the bleeding wounds inflicted by sin; to give peace and heavenly consolation. The spiritually-minded appreciate such gifts; such a restitution of the ring of sonship; such a welcome to the house of the Father; such a remittance of the whole debt! Instead of saying, "What hath the Church done for me?" they confess with grateful hearts, "The Church hath done great things for me. I must love her much, for much hath been forgiven to me through her instrumentality." The Holy Name Society helps the Catholic men to go to confession more frequently, more regularly, more perfectly. It helps them to cleanse their hearts and to keep them clean; it helps them, like a Peter and a John, to participate more fully with Christ and receive abundantly the unsearchable riches of the kingdom of God. It is good to be a Holy Name man.

Christ is a King. His kingdom is the Catholic Church. In His humble dining-room He acted as a royal master. He invited His guests in order to make them happy. Having purified their souls, He added to their peace and joy by speaking to them plainly from His loving heart about the glorious mysteries as never a God had spoken to man before. The leading thought was love. He loved them unto the end and He expressed His love freely and repeatedly. He asked them frankly to love Him, to abide in His love. He consoled them in their sadness as only a God can console. He promised them His Holy Spirit. He promised them a place in the house of His Father. What delicious food for a hungry, longing soul were these words of God! Indeed, it was a wedding-feast!

This spiritual intellectual food, our men need and must seek in the Church. "Man liveth not by bread alone but by every word of God." Six days in the week our good men work and earn their bread by the sweat of their brow. Six days of the week, many of our good men are obliged to listen to words of bitterness and complaint. Men are dissatisfied with their lot, jealous of the rich and idle and ever seek an ideal, new order of things, impossible in this world. On a Sunday our men listen to the word of God. How different that is! How spiritual, how heavenly! There they hear that God loves them, that Christ has compassion upon the multitude, upon the working people. There they hear that crosses lead to glory, that after the darkness and tribulation of these days, there will be an Easter Sunday, a resurrection, a new life, a new glory, a new happiness, in that perfect eternal kingdom of heaven. Such thoughts, such promises, bring peace and give strength. Men, appreciate the Church, love the Church, thank God that you are Catholics! Holy Name men, appreciate the Holy Name Society, love the Holy Name Society, for it turns your minds and hearts away from the worldly-minded, from the irreligious agitators, from the godless wealthy and idle and fixes them upon Christ. It keeps them fixed upon Christ, who said "learn of Me," "follow Me." To see Christ poor and humble, to see Him working and toiling for many years, to see Him sanctify His work with daily prayer, makes your burden light and makes your yoke sweet.

Christ in His kingdom, in the little church in Jerusalem, acted like a King of heaven—a divine

King. Having washed clean the sinful fishermen, having spoken to them from His heart, opening to them His divine, loving heart, He gave them food—a divine food. Loving them unto the end, He changed the worldly food, bread and wine, into His body and blood and gave them His flesh to eat and His blood to drink. What more could a God do? "'Tis the end of God's power, the end of God's goodness, the end of God's love." The kingdom is a spiritual kingdom, the life is a spiritual life and the food is a spiritual food. It feeds the life of faith, it strengthens the life of faith, it contains all sweetness, it leads to a life of glory, it is the food of immortality. He who eats it will never die. The immortal King gave the members of His kingdom a food of immortality. The Apostles appreciated it. In the strength of that food, they loved Christ unto the end; in the strength of that food they walked onwards, suffering, toiling, with great inner joy, until they gave their lives for the King who had died for love of them.

Do our Catholic men, our Holy Name men, understand and realize that in the Church this royal wedding feast has become universal and perpetual? It has spread over the whole world. It has come down to our times. It will go down to the day of doom. We may approach the table of angels every day. Holy Name men appreciate it and approach it often and partake of that food, united even as the Apostles were assembled and united. What a privilege, what an advantage, what a blessing to be a Catholic and a member of a thoroughly Catholic society! The Church gives great gifts. Every individual member does not only hear the King, see the King in the

light of faith, meet the King personally, but receives the King, to be one with Him, to remain in spiritual union with Him. What a mystery of Faith is the mystery of the Blessed Sacrament! Well might we write the words democracy, equality, brotherhood, over the tabernacle door. Jesus, the heavenly King, dwells amongst us. Jesus, the King, gives Himself to His own and makes no distinction whatever. Today, even as of old, the poor shepherds are as welcome as the wise and rich kings coming from the Orient.

This union with Christ, the King of the heavenly kingdom, established a new, a perfect union among the Apostles. After that Communion, they persevered united in prayer, they persevered united in suffering, they persevered united in laboring; even death could not separate them. Thus the members of the Holy Name Society are made one in Christ and through Christ united in Holy Communion. How weak and of how short duration is the union that exists between the members of the much-talked-about political, social and fraternal societies! Death separates them; after death they can no longer help one another. A member of the Holy Name Society may die and his soul may enter eternity. The members living say, "I believe in the communion of saints" and believing in that union after death, they help one another until all are united in the perfect heavenly kingdom to see the King together, face to face, and to sing with joyful hearts His eternal praises. It is good to be a Holy Name man when living, it is good to be a Holy Name men when dying, it is good to be a Holy Name man when entering eternity.

"What shall I return to the Lord?" exclaimed David the prophet. "What shall we return to the Lord?" Well may every member of the Church and of the Holy Name Society ask this. The answer is, "I shall accept the chalice of salvation and call upon the name of the Lord." With joyful, cheerful hearts the Holy Name men enter the church, accept with the priest sacrificing the chalice filled with the blood of the Lamb, and offered up to the Blessed Trinity to express in the most perfect and powerful manner their profound adoration and their heartfelt thanksgiving. Together they accept the chalice filled with the blood of the King to implore pardon for sins and help in their daily trials and temptations. Together they renew the sacrifice of the cross, they remember the passion and death of Christ, to learn from Him, to sacrifice themselves.

All those who are thus living, loving members of the Church, the kingdom of God, need not fear death. Death will be their gain. When on their deathbed they bid farewell to the dearest members of their family, to the best friends on earth, Christ will come, not to say farewell but to say, "I go with you on the long journey into eternity to open unto you the gates of heaven, to crown you with an eternal crown." Blessed are the dead who thus die in the name of the Lord. Holy Name men, it is a great thing to be a Catholic, to be a member of that kingdom of God. It is a great thing to be a member of the Holy Name Society, the most religious society for laymen in the Catholic Church, which helps its members to participate now imperfectly with Christ in the gifts of heaven, to participate with Him perfectly, eternally, in the gifts of the kingdom of glory.

HOLY NAME RALLY SERMON*

REV. CLEMENT M. THUENTE, O. P.

"Thou art the Christ, the Son of the Living God."

The Holy Name Society, so well established in this beautiful Catholic city of Fort Wayne, has a twofold end. In the first place, it wishes to observe and, in as far as it is possible, enforce the great commandment, "Thou shalt not take the name of the Lord thy God in vain." In the second place, it aims to give honor and glory to the adorable name of God and to the name of Jesus Christ, "holy and terrible." There are many kinds of sins committed against the second commandment, such as profanity, cursing, perjury and blasphemy. The greatest of these is blasphemy. St. Thomas, the Angelic Doctor, does not hesitate to call blasphemy by its very nature a crime greater than murder, because by murdering one directly attacks a fellow man, but by blasphemy one directly attacks the great Almighty God. Of all blasphemies, the one that is most prevalent in our time and most pernicious in its consequences is the denial of the divinity of Jesus Christ. This the Holy Name Society must combat vigorously and for this the Holy Name Society must make atonement.

The members of the Holy Name Society express most clearly and emphatically their belief in the

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* Preached in St. Peter's Church, Fort Wayne, at a Holy Name Society Rally, December 3, 1917, Bishop Alerding and the city clergy in the sanctuary.

divinity of Jesus Christ. "I profess publicly," they say, "my belief that our Lord Jesus Christ is the Son of God, made man for the salvation of mankind." Son of God is the first and most fundamental of all the titles given to Christ. Without that title all the others of the Litany of the Holy Name are empty and without meaning. None of them would be pleasing to Our Lord. One day, we read in St. Matthew, Jesus asked His disciples, "Whom do men say that the Son of man is?" They answered, "Some, John the Baptist and other some Elias and others Jeremiah or one of the prophets." These names were great and honorable but they did not satisfy the Divine Master. "Whom do you say that I am," He asked again, and Peter in the name of all answered, "Thou art Christ the Son of the living God." This pleased the Lord and He expressed His great pleasure by saying, "Blessed art thou, Simon Bar-Jona." Every man who wishes to be called blessed by Jesus must imitate Peter and publicly profess that Christ is the Son of the living God. Every one who refuses to make that profession must expect Christ to say to him, "Depart from Me." All Holy Name men must imitate that fearless, faithful disciple of Jesus, Peter, and proclaim Christ to be the Son of the living God, so that when Jesus comes with power and majesty on the day of judgment they may be blessed by Him.

This manifestation of our belief that Jesus Christ is the Son of God is of special importance because that fundamental doctrine is so universally ignored and denied in our times. Many there are who know little or nothing about our Saviour. Religion has

been neglected in their homes, in their schools, in their whole moral training. Their minds are lost in pleasure-seeking, or in money-making, or choked with the trials and cares of daily life. The word of God has never taken root in their souls. They never give the question, "Who is Christ?" a serious thought. They know not what they do. Others there are who know Christ, or at least have all the necessary opportunities to study Him and to learn to know Him well. They believe in the historic Christ as the Scribes and Pharisees of old. They are educated men, professional men, professors in schools, colleges and universities, even ministers in so-called Christian Churches who pretend to know all about Christ, who profess to believe that the Christ was a great, good, religious man, but who refuse to believe in the Christ of the Holy Gospels, in the Christ born of the Virgin Mary, in the Christ who worked miracles, in the Christ who rose from the dead, in the Christ who ascended into heaven, in the Christ who will come to judge the living and the dead. Their pride and their malice blind them. Suppose for a moment Christ were to call together such leading men of a city or such university professors and ask them the question, "What do you say of Christ, whose Son is He?" What vague, ambiguous, uncertain, insulting, contradictory, blaspheming answers would He not receive! Were He to ask a humble Holy Name man standing in the midst of such learned professors and leading business men, "What do you think of Christ?" He would fold his hands and, answering, say, "I believe that He is the

only-begotten Son of God, conceived by the Holy Spirit, born of the Virgin Mary, who suffered and died for us, who rose on the third day, who ascended into heaven, who will come again to judge the living and the dead." "I am willing to give my life for this my faith." What ignorance there is without faith, what a heavenly light there is in faith. "The foolish things of the world has God chosen that He may confound the wise." The Holy Name men, not of one parish but of all parishes of the city, of all cities of the country, must unite in the name of Jesus and form an army of over a million men and sing and say, "He is the Christ, the Son of the living God! Blessed be His name!" Such a manifestation of faith the world will and does feel. The angels in heaven hear it. They rejoice at it and sing the hymn of praise with us. It pleases the Son of God, sitting at the right hand of God the Father Almighty, and brings His blessing and spirit back into the world to renew the face of the earth.

Why do these great men of the world, these princes of power, these princes of learning, these princes of wealth, these princes of philanthropy, rise and meet together to take a stand against Christ? Why do they remain so deeply interested in this poor humble crucified Man of Nazareth if, as they say, He is not the Son of God? Why do they constantly seek new arguments to prove and convince their doubting minds that He is not the Son of God? They realize the profound meaning of that title, Son of God. They understand well that if Christ is the Son of God, He is their Lord and Master, whom they must serve and adore, who will

one day judge them rewarding or punishing them as they shall have merited. Therefore to pacify their troubled consciences, to be morally independent and without responsibility, they systematically refuse to receive Christ as a leader having divine authority as a judge, who will come to condemn the bad and to reward the good. To be morally free, to feel independent, to cast off that fear of judgment and hell, they not only deny the divinity of Christ, but willingly degrade themselves; they try to prove and try to convince themselves that they are not the children of God, created in the divine image and likeness, crowned with honor and glory, but the descendants of the beasts of the forests, made in the image and likeness of the beasts. They are corrupted; their minds are corrupted; they are abominable, for all that is corrupted is abominable. They do no good; on the contrary, they do much harm. They fear the light, they love the darkness and try to lead the children of light into darkness. Their number is great, they are well united, they are very active. Against this army of the princes of the world, who have risen against us and who have come together against Christ, the members of the Holy Name Society must come together to form a close union, must unite themselves intimately with the Master Himself and say publicly, "Blessed be Jesus Christ, true God and true man, hallowed be His name." The Holy Name men realize full well the profound meaning of that name and the grave consequences of the truth that He is the Son of God; that, therefore, His doctrine is divine; that, therefore, His Church is divine; that, therefore, His command-

ments are divine. They rejoice in it for it makes them children of God and heirs of the kingdom of heaven.

The illogical state of mind of these proud, prejudiced, blinded enemies of the Son of God is shown by the fact that they are always seeking new arguments to disprove the divinity of Christ in history, in science, in philosophy, in the Scriptures, ever pretending to find new and convincing proof, never satisfied with any of the old or new proofs, as clearly prefigured and perfectly illustrated by St. John, the evangelist of Christ's divinity. In his eighth chapter he pictures with the minutest details the behavior of the Pharisees, who saw the historic Christ but refused to accept Him as the promised Redeemer.

A poor man, born blind, became a well-known beggar in the district. Jesus came to him, anointed his eyes with clay and commanded him to wash them in the pool of Siloe and immediately he received his sight. That miracle caused the greatest religious excitement. The neighbors, wondering at it, asked inquiringly, "How were thine eyes opened?" The beggar gave the plain answer, "That man that is called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloe and wash,' and I went, I washed, and I see." What could they do? It had been decreed by the learned Pharisees that if any man should confess Jesus to be the Christ, the Son of God, he should be put out of the synagogue—that is, he should be excommunicated. This they feared. Therefore, they wisely said noth-

ing but took the man to the Pharisees and told them all about it that they might pass judgment. The Pharisees examined closely the beggar who had been cured and received the same answer, "That man that is called Jesus. . . ." Are they satisfied? No! They call the parents and put the question, "Is this your son, who you say was born blind? How, then, doth he now see?" The parents answer them and say, "We know that this is our son and we know that he was born blind." Are they satisfied with the testimony of the man that was cured, with the testimony of the neighbors, with the testimony of the parents? No! Their prejudice will not permit them to admit the evident fact. They call the cured man once more and say to him, "Give glory to God. We know that this man is a sinner." They receive the fearless answer, "From the beginning of the world, it hath not been said that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything." The Pharisees could not deny the fact that the man was cured, and they could not contradict his logical statement that such a miracle-worker must be of God; therefore, they simply excommunicated him. Behold the dense blindness of religious prejudice. Historical facts it will not accept; logical conclusions it cannot see; the most innocent opponents it will condemn. Such religious blindness is incurable. The millions of miracles of nineteen centuries have not cured it. It exists today. The learned try again and again to prove that Christ is not the Son of God, and failing in that at-

tempt, ridicule the humble believers, calling them superstitious, foolish, unintelligent.

The prophet foretold that Christ would be contradicted, that He would be the fall and the resurrection of many. This prophecy certainly has come true. Jesus, the Saviour of the world, has at all times been contradicted by ignorant and sinful men and thereby has become indirectly the cause of the ruin of many. The wise men came to adore Him. Herod, the King, came to destroy Him. The Apostles left all to follow Him. The Scribes and Pharisees followed Him to persecute Him. The envious Jews crucified Him. This contradiction of the early days has continued throughout all centuries. Christ has always divided the world into two hostile camps, Christendom to His right, and infidelity to His left. These two armies have fought each other constantly with spiritual, intellectual and material weapons, the one attacking Christ with violence, the other defending Christ with patience. We, today, do not want to belong to those proud Pharisees, blinded bigots, bold blasphemers. We prefer the lot of the blind man who was cured, who received the light of his eyes and the more perfect light of faith. We resemble in every respect that poor beggar. What were we, and what are we without the grace of God, but miserable creatures, doomed to suffer and doomed to die? Blinded were we, and we could not understand why we were born, whence we came, and whither we are going, without that light of faith, which Christ gave us. Therefore, we Holy Name men band together in the name of Christ and

like the blind man cured, publicly adore Him and sing His praises.

The one great miracle which Jesus worked to open the eyes of all and give the light of faith and make all believe in His divinity, was His glorious resurrection. Other miracles Christ worked, moved by tender charity, to help directly the suffering and the afflicted. The miracle of the resurrection He worked in His own divine body to prove the foundation of faith.

To avoid the force of the argument of the death and the resurrection, the blind Pharisees of all centuries, and especially of our own century, have tried to prove in the first place that Christ did not really die on Good Friday, and, secondly, that He did not truly rise again on Easter Sunday. All in vain! The historic evidence of Christ's death and resurrection is overwhelming. Read St. John the Evangelist. You will see that when Christ gave up the ghost every created thing seemed to have a voice to announce and bewail His death. The sun was darkened, the earth began to tremble, the rocks were rent in twain, the graves gave forth their dead. The multitude left the mountain, believing that He was dead. The soldiers resolved not to break His bones, knowing that He was dead. His heart was opened and forth came blood and water—a sign of death. Pontius Pilate investigated and found that He was dead. Mary, the sorrowful Mother, John, the Beloved Disciple, the holy women and Joseph of Arimathea "seeing that He was dead," took His sacred body from the cross, wrapped it up in linen cloths, and placed it in the new monument.

His enemies came and made the sepulchre sure. They rolled a stone before the door and sealed it. They surrounded the grave with an official guard. We know of no death so public, so well attested to as was the death of Jesus Christ. We know of no grave so officially and carefully watched as was the grave of Jesus Christ. The greatest friend and the greatest enemy of Christ agreed in saying that He was dead. The doubt about His death was born centuries later in the minds of such as feared the light and loved the darkness.

Two days passed in silent fear and anxious expectation. On the third day, early in the morning, before the sun rose, Christ rose from the grave, opened the sealed door, rolled away the big stone, and being more powerful than all His enemies and all the laws of nature, than death itself, He passed by the terror-stricken soldiers, triumphant, exultant, glorified. The rejoicing angels came from heaven, pointed to the empty tomb and said to the weeping women, "Behold, He is not here, He is risen." They intoned and sang the song of victory.

The happy news "He is risen," passed from mouth to mouth, from Mary Magdalen to the disciples, from the disciples to their friends, from the friends to all nations, from one generation to another generation. All feared to accept this strange and wonderful news. The Apostles feared and refused to believe it. But they were forced to believe it. They saw His sacred countenance, they heard His calming voice and they touched His sacred wounds. More than five hundred of His faithful followers received His last blessing and witnessed His ascen-

sion into heaven. His enemies feared to believe the resurrection, but they were forced to believe it. The official guard reported the resurrection to the High Priest. The High Priest believed it and deliberated how to deny it. The excited citizens of Jerusalem, surrounded the empty grave, feared to believe it, but were forced to do so. A few days previous they had cried, "Crucify Him, crucify Him!" They had blasphemed and said, "If Thou art the Son of God descend from the cross." Now five thousand of them kneel down and say, "He is truly the Son of God," and they adore Him. If the resurrection of Christ is not an indisputable historical fact, then all history is false, then all reason is folly. Knowing, therefore, that Christ died on Good Friday and rose again on Easter Sunday, we must kneel down before Him with St. Thomas and cry, "My Lord and my God."

Holy Name men, study the name of Jesus, the King, as it is nailed to the wood of the cross over the sacred body of Jesus. There it means love. "No man can have greater love." "I have given my life for you that you may live," and then like St. John, the beloved disciple, stand under that cross, loyal to your Master, loving and adoring Him. Study that name nailed over the sacred body, making the earth tremble and the dead rise again, and then kneel down and adore it with the centurion, who exclaimed, "Indeed, He is the Son of God." Study that name nailed over the sacred body, and then like Nicodemus or Joseph of Arimathea make bold to honor it and serve it.

Holy Name men, study the name of Jesus Christ as you see it over the door of the empty glorious tomb of Christ on Easter Sunday. "He is risen. He is not here." He is risen; He has conquered His enemies; He has conquered the devil; He has conquered the world; He has conquered death. His tomb is guarded by angels; His grave is glorious; His name is glorious. Rejoice and be glad! There is a glorious resurrection, a new life, a glorious life and eternal life in His name. Honor and adore that name, which is our love and our life now, live in that name, die in that name, and you will enter heaven in that name and see with your own eyes Jesus Christ, the Son of the living God, the King of glory.

CHRIST THE SON OF MAN

REV. CLEMENT M. THUENTE, O. P.

A Christian man is a follower of Christ even as a Mohammedan is a follower of Mohammed, or a Lutheran a follower of Luther. To be a follower of Christ means to choose Christ as Supreme Master; to believe His doctrine, to obey His commandments, to imitate His example, to adore His person, to live and die for His holy name.

The influence of a leader and master over his followers and subjects is often great. The relationship which exists between them is strong, mutual and intimate. A true leader by the superior force of his mind impresses his ideas and principles on his followers, by the greatness and nobility of his character inflames their hearts with love and admiration, and by his magnetic personality draws them to himself and elevates them to his own standard. Napoleon Bonaparte, the greatest leader of men in modern times, understood well his magic power. When in solitude, toward the end of his life, he recalled with pleasure how often with a piercing glance of his eye or a few fiery words he had excited a love in the hearts of his soldiers that made them die for him. But Napoleon, as every human leader, saw and felt that his power was sadly limited. He saw that his magic influence depended on his personal presence; that he could not impart the hidden force of his soul to others, and that, therefore, his

power and greatness would end with his own existence.

What Napoleon and other great heroes of the world could not do, Jesus Christ alone could do and did. He communicated Himself to His own. Christ not only preached His divine doctrine, but He put into the minds of His followers a new principle of light—His own light, the gift of faith, to make them understand His doctrine. He planted in the hearts of His followers a new virtue, the virtue of charity, to make them love Him with a supernatural love. He stamped upon the soul of His followers an indelible mark,—the expression of His own character, to consecrate them to Himself, to make them His own. Therefore the relationship which exists between Christ and Christians is sacred and religious. The bond that unites Christ and Christians is divine and stronger than death. The influence that the Christ exerts over Christians triumphs over time and space, is universal and eternal.

Brethren, being Christians enlightened by the light of Christ and strengthened by His grace, let us consider Christ our Master. Christ is a subject of infinite magnitude and transcendent beauty. Even the angelic spirits who see Him face to face and contemplate Him unceasingly cannot comprehend Him. But we will not now attempt to consider Him as the angels see Him, in His true dignity as the Son of God, equal to the Father in all things, but as the Son of Man. Christ manifested Himself to us by conforming Himself to our own nature. "The Word was made flesh, and dwelt amongst us." As St. Paul says, "He emptied Himself, taking the

form of a servant, being made in the likeness of men and in habit found as a man." He descended from heaven, assumed our fallen nature with all its qualities and faculties, with all its wants and infirmities. He became like to us in all things excepting sin. His love having induced Him to become like to us and to dwell amongst us, He calls and considers us His friends and brothers. He stands in the midst of fallen mankind as a friend and brother of the sons of men. He is the model of all men, of all races and generations, of all ages and classes, the most perfect man, God's own ideal of man. The Son of God became the Son of Man to teach us by word and deed, and to strengthen us by His grace and His example to become sons of God. In order that, through the Son of God made man, we may become perfect men and sons of God, it is our duty to consider constantly Christ as our model, to obey Him as our Master, and to adore Him as our God.

There are three great qualities which we look for and find in every great leader and master—knowledge, moral virtue and power. The more an individual possesses of these qualities, the higher he rises in the estimation of his fellow men. Christ possessed these qualities in the highest degree, and so became the central figure of humanity.

Among the great catch-words of today which deceive and mislead many of our young and noble men is "broad-mindedness." Be broad-minded—that is the doctrine, boast and pride of the world of our times. True broad-mindedness is indeed a great and noble quality. It consists in looking upon all

things calmly and objectively from an elevated standpoint, viewing all things in the true light, and judging all things correctly. Where shall we find it? The mind that was truly broad was the mind of Jesus Christ. It was enlightened by a divine light—light itself. It penetrated the heavens, and understood all things on the earth and under the earth. It knew the past and foresaw the future. It read the secret thoughts of the human mind and discovered the hidden desires of the human heart. It was free from all doubt and error. Brethren, there was no limit to the broadness of the mind of Jesus Christ.

Wonderful and beautiful is the light of the sun, which at a distance of millions of miles lights up this world and unfolds to the human eye the flowers of the field and the stars of the sky. Stronger and more precious is the light of faith which gives us a glance into the very kingdom of heaven and enables us to see the mysteries and secrets of God. The light of the sun and the light of faith are but faint reflections of the light of Christ, who says: "I am the Light, the true Light which enlightens every man."

All those who wish to possess broad-mindedness in the highest possible degree must come to Christ, bow their heads and humbly learn from the Master. Every one who rejects the light of Christ, the light of faith, is narrow-minded. Such a man has no conception of the sublime mysteries of religion, or of the great spiritual world above us, or of the eternal life before us. Such a man has but a faint and obscure idea of his own soul and of his own destiny. His mind is limited by this small material world.

Even in judging the things of this world, wherever and whenever he differs from the doctrine and judgment of Christ, he is mistaken, he is in error. Every error is darkness and obscures and narrows the mind. Therefore, no matter in what eminent degree the learned may enjoy the light of the world and intellectual light, if they are not enlightened by Christ, they sit "in darkness and in the shades of death." Jesus Christ is the Light of the world, the great Teacher of all nations at all times.

Light, knowledge, science are admired; but they alone do not make a man great. A great man must be a virtuous man. He must not only have a bright mind, but also a good and noble heart. Many of the learned men of today, even as the philosophers of old, are ashamed of their own faults and defects. They profess to be honest, upright and righteous, and preach to others such beautiful doctrines; but they themselves do not practice, and cannot induce others to practice, what they preach. Christ is the only great man in the midst of mankind. He had God's own idea of greatness in His mind. He preached the doctrine of perfection itself, and lived up to it perfectly. Calmly He could challenge His persecutors and say to them: "Who can accuse me of sin?" He could force Pontius Pilate, His judge, to declare to the world with shame and confusion: "He is innocent." "I find no fault in Him."

We know no study more interesting and edifying than the faultless, beautiful moral character of Jesus Christ as it is pictured to us in the Holy Gospels. We find Him there so human, so similar to us, and yet so far superior to us.

His sacred heart felt sensitive love. He loved His mother. He loved His faithful disciple, St. John. He loved the penitent sinner, Mary Magdalene. He loved His home and country. His love was always pure, universal and unselfish. Christ had many enemies, as every great man will and must have enemies. These enemies accused Christ of many crimes. They accused Him of disregarding and breaking the sacred laws, of blaspheming against the lawful authority. They even called Him a devil and the Prince of devils. But never did an enemy dare to accuse Christ of a single fault against purity.

There must have been something in His appearance and in His bearing, in His speech and in His manners, so noble, pure and angelic, that it prevented all doubt and suspicion of such faults, and made all such accusations impossible.

His love was universal. No class, not even an individual, was excluded. All, the Jews and Gentiles, the poor shepherds and the rich kings, the humble fishermen and the learned doctors, the innocent children and the public sinners, were welcomed by Him. His love and sympathy embraced all. He was the kind friend of mankind. "Come to Me," He says, "all ye that suffer and are afflicted and I will refresh you."

His love was never selfish, but always self-sacrificing. He never sought the people for the sake of being flattered, praised or honored by them. He went about doing good. He healed the sick, fed the starving, consoled the afflicted, instructed the ignorant; He wept with the sorrowful, and rejoiced with the happy soul. The crown of a king He re-

jected, and the crown of thorns He accepted. Brethren, "Ecce Homo," "Behold a man," the ideal man whom all must imitate. As He loved, thus every Christian must love all his neighbors with a pure, self-sacrificing love, and so fulfil the great commandment of charity.

A strong passion of the human heart is anger. Passionate anger blinds the mind and leads man to rash and violent deeds. It is the cause of many sins and crimes. Christ, our Master, knew anger. He was angry when He saw the innocent children scandalized; when He saw the Temple, the house of His Father, desecrated; when He saw the good, simple people led astray by the proud Pharisees. Christ was angry, but His anger was always holy, never passionate. Read the Scriptures and find, if you can, one single instance where Christ was provoked to anger because He was personally insulted or offended. He was persecuted, He was mocked, He was spat upon, He was crucified; but remained as meek as a lamb, praying for His persecutors. Only when holy innocence, justice and sanctity were wronged and insulted did He rise in His anger to denounce and punish evil-doers. And when angry, His anger was always controlled by reason. Mercy and sympathy forced Him to lift His powerful hand every day to help the afflicted. We do not know of a single case where He made use of His divine power to punish a sinner. He came to save and not to judge. Well does Christ say to the world: "Learn of Me, for I am meek and humble at Heart."

For many, fear and human respect are among the principal causes of sin. Fear and human respect

make cowards of many a man. Christ experienced fear. Christ never manifested His human nature more clearly than in the Garden of Olives. When He saw the bitter chalice, saw Himself hanging on the cross, breaking the heart of His own mother, He began to fear and tremble. The violent struggle in His heart turned into bitter agony. "Father, take away Thy chalice," He cried. Did the terrible fear and agony induce Christ to change His mind, or neglect His duty? Not in the least; not for a moment. While the cold perspiration and the innocent blood flowed from His sacred brow, His heart remained unmoved. "Father," He said, "not as I will, but as Thou wilt." He performed the will of His Father until all was accomplished. What a glorious example of courage and bravery does Christ the Master give to all Christian followers, many of whom, alas! are ashamed of Christ, Church and religion.

Christ, the Son of Man, felt joy and sorrow. The hardships of life—poverty, labor, hunger and thirst —were disagreeable, even as the comforts of life—food, rest and sleep—were pleasing to His nature. Joy and suffering were placed before Him. What did He choose? Not a palace in Rome, the imperial city, but a humble home in Nazareth, a little village; not the wealth of the Roman conquerors, but the simplicity of the poorer classes; not the indolent, luxurious life of the rich nobility, but the daily laboring and toiling of the working people. What an important lesson for today! Would that the world could understand it. It would help to solve our alarming social questions. Christ, the Son of

God, stood before the world as the son of a carpenter, and from morning to night, day after day, and year after year, wished to impress upon men by His example that labor is honorable, that labor is honest, that labor is noble, that we must labor for our daily bread; that we must labor for our homes; that we must labor for our families; that labor makes us healthy, peaceful and happy; that as long as we have honest labor, we must be content and thankful, and must not aspire to an idle, indolent life, or envy those who lead it. He teaches us, moreover, that while want and misery are evils, wealth—a useless abundance of wealth—does not constitute a heaven on earth. We must acquire what we need to lead an honest, Christian life, make good use of what we possess, and not add acre to acre and dollar to dollar merely to adore wealth, even as the Israelites adored the golden calf. "Blessed are the poor," "Woe to the rich." Brethren, Christ made happy every honest person who implored His help. Did Christ ever free a man from a day's work, or did He ever make a man a dollar richer? Not one; not even His holy mother. Unhappy and foolish are all those who leave Christ and the Church to become rich and rise in society.

Christ worked like a son of a carpenter, and Christ sanctified His daily work by His daily prayer. The first recorded words we have from His sacred lips are: "I must be about My Father's business." He remained in the Temple to pray. Later, we find Him on the mountains, in the garden, in the desert, praying day and night. Thus the work of a Christian must be inspired by religious motives, must be

sanctified by prayer and directed to a religious end. We must not work for ourselves and for this life as though this short life were all we had to hope for. We must work with God, for God and for heaven. If the world really loves and admires a good, virtuous, kind-hearted man, let the world love and admire our Master, Jesus Christ.

The third quality that makes a man great among men is power. Some men are powerful because they have millions of dollars. Every dollar is mighty. Others are powerful because they are learned. Wisdom is power. Others, again, are powerful because they hold a high position and are invested with authority. Whatever the source of power may be, wealth, wisdom or position, as soon as an individual has power, he is surrounded by a host of flatterers and admirers. We almost pity the powerful men of this world, because they are weak. Their power is, after all, reduced to a little moral influence of a very short duration. Christ alone could say: "All power is given to Me." He had power over all kinds of diseases, death itself; power over the elements of nature, the storms in the air and the waves of the sea; power over the angels in heaven and the devils in hell. When He said to His departed friend, Lazarus, resting four days in the arms of death, "Come forth," Lazarus came forth. When He said to the soldiers in the Garden of Olives, "I am He," the weapons fell out of their hands and they fainted away and fell to the ground. When He said on the cross, "It is consummated," the sun was darkened, the earth trembled, and the dead rose from their graves. When He Himself,

having died on the cross, rested in a grave, well sealed and guarded, He rose again, opened the grave and triumphed over all His enemies. In the presence of the almighty power of Christ, all power of kings and princes is nothing but weakness.

Behold Jesus Christ, our Master, with a mind that comprehends all things, with a heart that embraces all things, and with a hand that rules all things. Standing in the midst of time, thousands of years behind Him, thousands of years before Him, standing in the midst of creation, a heaven above Him, and a hell below Him, He takes the world of all ages and frees it from the eternal misery of hell to lead it to the everlasting joys of heaven. This is a work which only an eternal wisdom could plan, an infinite goodness could inspire, and an almighty power could execute. Alexander of old conquered nations, and his name is great. Moses led a chosen people from exile to a land of liberty and prosperity, and his name is sacred. Washington laid the foundation of a republic that is great, happy and prosperous, and his name is immortal. Jesus Christ conquered all nations, redeemed all nations, prepared an eternal kingdom for all nations. Therefore, His name is adorable, and at His name every knee must bend in heaven, on earth, and under the earth.

Brethren, the more we study Christ as the Son of Man, the more we see that He is great, wonderful and adorable, and that we must rejoice that we are Christians, followers and worshippers of Him. Let us not be secret followers and idle worshippers of such a Master. Let us manifest publicly, at all times and in all places, our faith and our devotion

to Him. Let us say with the Apostle, "I am not ashamed of the Gospel," and, again, "He,—Christ,—must reign." His religion, His doctrine, His principles must reign. They must enlighten and guide the learned, and rule the multitude. His morality, His purity, His charity, His justice toward God and man must reign. His holy name, which is above all other names, must not be abused. His name must be honored and praised. Christ must reign in the heart of every individual, because He created and redeemed every heart. Christ must reign in every family. Every Christian family must resemble the Holy Family. Christ must reign in our schools. There the children learn to know and honor the heroes of our country and of the world. Let them learn there, also, to know serve and adore Jesus Christ. Christ must reign in our mines and factories. As long as His dignity is insulted and His name abused in such industries, so long will the prince of darkness, of injustice, of contention and dissatisfaction rule there. As soon as Christ, His doctrine and His example shall be respected by the operators and laborers, He, the Prince of Peace, charity and happiness will sway the hearts of all. In short, Christ must reign in the parish and in the community and in the country in which we live.

His reign in all places, private and public, must be established, confirmed and maintained by Christian men. This is the sacred duty Christians owe their Master. To make Christ reign, you build great, magnificent cathedrals and many rich and beautiful churches throughout the States. To make Christ reign, you must have your faithful shepherds,

the bishops, and many priests and pastors as leaders. What we need most of all to make Christ reign in our times and in our country is a great, noble army of solid, sincere, enlightened laymen. We need laymen who are not ashamed to take a public, active interest in matters of Church and religion. We need laymen who will cooperate with the pastors to instruct and guide the faithful. We need laymen who are willing and able to defend Jesus Christ and His holy Church by word and example.

To form such an army of Christian laymen, to prepare and equip them for the holy work, is the aim and object of the many Catholic societies, the Ancient Order of Hibernians, the Knights of Columbus and the Holy Name Society. We recommend to you especially the Holy Name Society. It is the most religious of all. Its principles are almost as broad, solid and religious as those of the Church. You men have done well in the past. May Christ help and bless you in the future, that, working together in perfect harmony, you may contribute your share toward making sure the reign of Jesus Christ in this happy and prosperous country.

ST. PAUL, THE APOSTLE OF THE HOLY NAME*

REV. CLEMENT M. THUENTE, O. P.

In the history of Christianity we know of no man who was so profoundly influenced and completely transformed by the words, "I am Jesus," as St. Paul. That word changed a Saul into a Paul. We know of no saint who loved that name so ardently and perseveringly. We know of no apostle who was called so directly and explicitly by Christ to preach that name and fulfilled the mission so effectually as the Apostle St. Paul.. He is for every member of the Holy Name Society, especially for the levites and the members of the priesthood, a perfect model.

Before St. Paul understood the profound, sacred meaning of that adorable name he hated it and persecuted it by persecuting those who adored it, "breathing out threatenings and slaughter against the disciples of the Lord." When on the way to Damascus, "suddenly a light fell from heaven, shined around him and prostrated him, falling flat upon the ground." Then he heard the voice, "I am Jesus, whom thou persecutest." He lost the light of his eyes, but received instead the light of faith. Hate was burned out by the flame of love; the persecutor Saul became the apostle, the martyr, the great Saint

*Delivered in St. Francis Seminary, Milwaukee, at the Clergy Retreat, July, 1917, on which occasion the Most Rev. Archbishop Messmer and three hundred priests joined the Holy Name Society and solemnly pledged themselves to work for the honor and glory of that name.

Paul. The name of Jesus worked the miraculous change. Fully detached from the world and from self in an instant, totally and forever dedicated and consecrated to that King of Heaven, Saul cried out, "Lord, what wilt Thou have me to do?" and the answer was, "Carry My name before the Gentiles and the kings and the children of Israel." Paul obeyed. "Immediately he preached Jesus in the synagogues, declaring that He was the Son of God."

In the words, "Carry My Name," addressed by Christ from His heavenly throne to a Saul prostrated on the ground, Christ Himself gave His name a profound, comprehensive meaning. Jesus meant by the words, "Carry My Name," "Be a witness unto Me: tell the Gentiles and the kings and the children of Israel all about My name; My nature, divine and human; My life, from the cradle to the cross; My mission for the redemption of the world; My reward, so great that no eye can see it, no ear can hear it, and no heart can feel it." All this, and much more Christ, the Son of God, sums up in the word "My name." No word in heaven or on earth has a meaning so profound.

St. Paul full of the Holy Spirit, understood the name as Christ gave it, and understood His mission. He begins almost all his epistles with words similar to those addressed to the Galatians: "Paul, an apostle not of man, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead . . . and He gave Himself for our sins that He might deliver us from the present wicked world, according to the Will of God and our Father, to whom is glory forever and forever." Or, again, as we read

in his epistle to the Romans: "Paul, a servant of Jesus Christ, called to be an apostle . . . in all nations for His name." These written words reflected, no doubt, the beginning, the substance and the nature of all the instructions in these discourses, in season and out of season, by St. Paul. In his fourteen epistles we are told he used the name of Jesus more than two hundred times, and the name of Christ more than four hundred times. That name was constantly in his mind and always on his lips, to manifest and make known the "unsearchable riches" hidden within it.

The enemies of St. Paul and of the other Apostles understood well the full meaning of the name of Jesus. They persecuted the followers of the Master even as Christ had foretold and said: "Let us threaten them that they speak no more in this name." They hated that name because they hated the Person who bore it, because they hated the doctrine and the commandments of that divine person. Peter and John, answering, said to them: "We cannot but speak the things which we have seen and heard." All Peter and John had seen and heard in Christ and from Christ during the three years of Christ's public life was for them contained in "that name."

The meaning the Church gives to the name we find clearly expressed in her liturgical prayers. St. Bernardine of Sienna, who preached that name so eloquently and effectively, with such ardor and fervor in all parts of Italy, illustrates his enlightened conception of it in the classic Litany of the Holy Name, which he composed, which the Church approves,

which she recommends, which she has enriched with great indulgences and uses so frequently in her liturgical services. When we recite that litany thoughtfully we know "Jesus" means, first of all, "Son of the Living God," and, as Son of God, the "Splendor of the Father," the "Brightness of Eternal Light," the "King of Glory," the "Sun of Justice." Secondly, "Jesus" means the "Son of the Virgin Mary," and as Son of man, the "Model of all Virtues," "amiable," "admirable," "most powerful." Thirdly, "Jesus" means "our Redeemer," "zealous for souls," who by the mysteries of His life, from the Incarnation to His Glory, "must deliver us from all evil," from "eternal death," to be our "Christ of Glory."

The life of Jesus explains and illustrates the name of Jesus. Our devotion to the Holy Name must not be separate in thought or in word from the personality of Jesus, even as the Church forbids us to picture or paint the Sacred Heart separate from the Divine Body. All the devotions to the Son of God have in common that sacred personality of Christ, even as in the Masses which commemorate the various mysteries the Canon is practically the same. The Collects, Epistle, and Gospel differ—they call our attention to, and fix our attention upon some special mystery or some special virtue of Christ and thereby cast a new, bright, heavenly light on the Canon of the Mass; they make the whole Mass, for instance, in honor of the Holy Name, seem to differ much from that of the Sacred Heart, or from that of the Precious Blood. All this proves the greatness of Christ, and our littleness.

As St. Paul was called to carry the name of Jesus to the Gentiles, to the kings and to the children of Israel, so every priest has that same sublime mission. Even every Catholic layman in this respect belongs to the "Royal Priesthood." "Carry My name to all nations," said the Master to all His disciples. And the Holy Name Society is the great, providential help to bring that adorable name in its fullest meaning before the people. Its end is not merely negative—to avoid and prevent sins against the Second Commandment; its first and most important end is positive—to make known the meaning of that name, to place it in the heart of every individual, that it may take root, grow and bear fruit, that every man may feel the sweet, adorable sentiments so well expressed in the hymn of th Vespers of the Holy Name:

"Jesus, the only thought of Thee
With sweetness fills my breast,
But sweeter far it is to see
And on Thy beauty feast.

"No sound, no harmony so gay,
Can art or music frame;
No thought can reach, no word can say,
The sweets of Thy blest name.

"Jesus, our hope, when we repent,
Sweet source of all our grace;
Sole comfort in our banishment,
Oh, what, when face to face!"

Well, therefore, may the levites, priests and prelates join the Holy Name Society themselves, to enjoy fully its many advantages, and to gain its great indulgences; to pledge themselves publicly and solemnly to strive to fulfill the first obligation of membership, which is "to labor individually for the glory

of God's name, and to make it known to those who are ignorant of it."

St. Paul studied the name of Jesus as he saw it nailed over the sacred remains on the Cross of Calvary. He knew nothing "but Jesus Christ, and Him crucified." The Passion of Christ was the great subject of His meditations, as it has been that of all the great doctors and the mystic saints of the Church. Pilate wrote a title also and put it upon the Cross, and the inscription was "Jesus of Nazareth, King of the Jews." "This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek and in Latin." As we see that holy name there, blood-stained, we perceive its value. The cold, pale, wounded, pierced, nailed, thorn-crowned corpse indicates clearly the price a God paid for that name. "He bought us at a great price," says St. Paul. There we see what it cost the Saviour to become a Jesus, a Redeemer, a Christ, which means the Anointed, the King. In that book St. Paul and others have studied to see the divine power of that name: It darkened the sun; it shook the earth; it rent the rocks asunder. "Holy and terrible is His name." To the good it is like "oil poured out." It healed the wounds of the penitent robber, it strengthened the soul of the adoring, loving Mary Magdalen. Like oil, when poured out, it gave a light and enlightened the centurion. Like oil when consumed, it consoled the Blessed Mother and the Beloved Disciple St. John. On the cross St. Paul studied it, and he learned to realize its breadth—he saw that it was Catholic, all-embracing. He saw it

in the three languages of the world, indicating that it was meant for the whole world. He saw representatives of all nations standing under it, looking up to it, and for all of them it was as "music to the ear," as "honey to the lips," as "joy to the heart." St. Paul saw the breadth of it, and his own mind began to broaden in it. "Let this mind be in you which was also in Christ Jesus." . . . "He humbled Himself, becoming obedient unto death, even to the death of the cross, for which cause God also exalted Him, and hath given Him a name which is above all names, that in the name of Jesus every knee shall bow of those that are in heaven, on earth and under the earth." Notice in this quotation how St. Paul indeed saw its breadth and depth, reaching from the heights of heaven to the lowest regions of hell.

Saul, who had been breathing out threatenings and slaughter against the disciples of the Lord, became Paul, the lover of all nations. That name on the cross taught him to be "all unto all," that, Christ-like, he might save all. That name on the cross taught him to mind all things, "For whom," he says rejoicing, "I have suffered the loss of all things and mind them but as down." That name taught his mind, broadened and purified it, and lifted it up to Paradise, to the third heaven, and enabled it "to hear secret words, which it is not granted to man to utter."

"Be ye followers of Me, as I also am of Christ." Like St. Paul, we must study the holy name in the Book of the Crucifix. In the history of two thousand years we cannot find a better book to enlighten our minds, to broaden our minds, so that the

mind which was in Christ and in Paul may also be in us. The frequent meditation on the name of Jesus nailed on the cross will help us as it helped Paul to get beyond the narrow views of self, of worldly considerations, of national limits, and inspire us to communicate the unsearchable riches of that name with equal zeal to all the Gentiles, the kings and the children of Israel. All those who follow St. Paul in studying Christ crucified will, like St. Paul, have the mind of Christ, and hear the secrets of heaven. In the different languages of the people the name was nailed to the wood of the cross. In the different languages of the people it must be explained to the people.

No Apostle expresses his love for Jesus so fervently and emphatically as St. Paul. "What, then, shall separate me from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?" . . . "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." These noble words pronounced by St. Paul, studying that name on the cross, he proved true indeed. Tribulations and distresses of all sorts he experienced, "in journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren," but all the perils could not separate him from the love of Christ. There came imprisonments, there came the shipwrecks, there came the scourgings, but all the pains and tears they brought could not separate Paul from

that love of Christ. Finally, he saw the sword lifted over his head. The sword separated his head from his body, but that sword could not separate the heart of Paul from the Lord Jesus Christ. This love which Paul learned from Christ crucified made his own heart Christ-like, catholic, apostolic, zealous. It made him long to "preach among the Gentiles, the unsearchable riches of Christ," to make known to all the love of Christ "which surpasseth all knowledge." It pressed him—"the charity of Christ presseth us" —to carry that name to the Gentiles, to the kings, to the children of Israel. So great was his love for all nations that, if possible, he was willing to be anathema, to bring the name of Christ to them.

The name of Christ on the cross lifted the heart of Paul to the cross—"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. I bear the marks of the Lord Jesus in my body." Let us all, members of the Holy Name Society, "meditate upon these things, be wholly in these things." These words, written by Paul to Timothy, apply to every priest. Every priest must meditate on the name as it is written on the cross, the expression of greatest love. The love of Jesus must make the priestly heart love the people, and all classes of the people. Jesus on the cross had a loving parting word for all,—His Mother, His disciple, the penitent Mary Magdalen, the penitent robber, the men who in ignorance reviled and blasphemed Him. Thus, a priest must have a good word for all, to help all in the name of Christ. The name of Christ on the cross transformed the heart

of Paul, and formed the heart of Christ in him. Love of the name of Christ made him the Apostle of the Holy Name.

St. Paul honored his ministry and gave himself to it with all his strength. His long, arduous mission-journeys are known to all. He spent himself, according to his own words, nobly and fearlessly to bring that name to all nations. Christ had said: "I shall show him how great things he must suffer for My name's sake." He suffered with joy—"who now rejoice in my sufferings"—for the sufferings made him Christ-like. They helped him to attain the end of his mission—"bearing about in my body the mortification of Jesus that the life also of Jesus may be made manifest in our bodies."

Preaching was the first and principal means which he used to make the holy name of Jesus known. Words coming from such a loving heart were living words, and touched the heart of his hearers. Frequently he used the pen to prepare the work, and to make the fruit of the work more lasting. His fourteen epistles, as we have remarked before, indicate clearly that he knew naught save Jesus Christ.

His apostolic zeal made him pray for and seek helpers. Such helpers he found in his disciples Timothy and Titus. He exorted them to "stir up the grace of God which was in them," to "meditate upon these things, to be wholly in these things," to "hold the form of sound words which thou hast heard of me in faith, in the love of Jesus Christ," and then to preach the word, "to reprove, entreat, rebuke in

all patience and doctrine." And all this to make known Jesus Christ.

St. Paul appreciated the help the saintly women gave him. It is true, he wrote to Timothy, "I suffer not the women to teach nor to use authority over the men, but to be in silence," yet he names and salutes many of them who had "labored much in the Lord," as "helpers in Christ Jesus."

Every pastor, every priest needs help. He sees the harvest great and ripe, but few laborers. The laborers are there, but they stand idle, because no one hires them. The best way to hire the men and get them to work in the Lord's vineyard is to make them Holy Name men. It is most edifying to notice how enthusiastic and energetic Holy Name men become for the holy cause, how willing and ready they are to help, if only they have a leader. What good cannot they accomplish! Every zealous director will soon find men, young and old, like Titus and Timothy, not only ready and willing to help, but able to help. Every priest and spiritual director will instruct the good women to encourage the men in their Holy Name duties, and to teach the children at home to bless the name of Jesus with their innocent lips. Every pastor and priest will, like St. Paul, make use of the pen and write about the Holy Name, or the Society of the Holy Name, in church calendars, in parish circulars, in private communications, for, to every one of us, as to St. Paul, to live means Christ, and to die is gain.

St. Paul, divinely chosen and appointed to be the Apostle of the Holy Name, enlightened by the Holy Ghost, grasped perfectly the divine meaning of that

name, and made it his own, "putting on Jesus Christ." Then, by preaching and praying, by suffering and writing, by ordaining men and encouraging women, he taught all to give honor and glory to Jesus Christ, the King of Ages, immortal and invisible. He said little to denounce sin. The sins of profanity, and the vain abuses of the holy names were probably little known in his day. All took the name of the Lord seriously, whether they were for it or against it. The mission of St. Paul was more religious; it was to make all love that name, and call upon that name in their prayers. "If any man love not the Lord Jesus Christ, let him be anathema (maranatha, a thousand times condemned)." This positive end of the Holy Name Society is but too little understood and too much neglected. To avoid and prevent cursing, swearing and profanity is laudable, but not necessarily a religious act. Every gentleman must do that. The Holy Name Society is essentially a religious society—the end, the means, the reward of the Society are religious. The Holy Name must be adored, every knee must bend to it, every Christian must use it in his prayer, every soul must be saved by it. Every member of the Holy Name Society is in a special manner consecrated to Christ, and receives Communion frequently to remain always in that spiritual, holy union with Christ. This is what is needed so much today, when irreligion and religious indifference are so universal. Our men are spiritually lame, like the lame beggar Peter and John met at the gate of the Temple Beautiful, to whom Peter said: "Gold and silver I have none,

but in the name of Jesus Christ of Nazareth arise and walk," "and taking him by the right hand he lifted him up, and forthwith his feet and soles received strength, and he, leaping up, stood and walked and went in with them into the Temple, walking and leaping and praising God." Our working men especially are restless and unhappy. They seek happiness in silver and gold. The pastor, the priest, must take them by the hand, place the name of Jesus on their lips, keep the image of Christ before their minds, let the light of that name shine before them, make the love of that name burn in their hearts, that they may enter the temple leaping for joy and praising God.

St. Paul received the sublime, divine mission to carry the name of Jesus Christ to the Gentiles and the kings and the children of Israel. He fulfilled his mission faithfully. Dying, he could say: "I have fought a good fight, I have finished my course, I have kept the faith; as to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day." He will be the crown of glory of all those who, like St. Paul, spend themselves to spread His name, "laboring during their whole life for the glory and honor of the holy name of God, to merit, to share in the glory of the Apostles, the martyrs and the confessors, who labored and died for the name of Jesus Christ."

"PRAISED BE JESUS CHRIST"

REV. CLEMENT M. THUENTE, O. P.

The privilege of choosing a name for the Divine Child, was not given to the high priests of the Old Testament,—not even to the holy and immaculate Mother. God the Father Himself chose the name for His only-begotten Son, and sent two angels from heaven to announce His choice to Mary and Joseph.

Whenever God gives a name, that name has a profound meaning. It always expresses the special vocation, the extraordinary gifts and graces, and the future mission of the person to whom the name is given. Abram of old, was called "Abraham," which means "Father of the multitude," because Abram was to be the father of God's chosen people. Simon Bar-Jona was called Peter, which means rock, because Simon was to be the foundation stone of the Universal Church. The eternal Son of God was called Jesus Christ, because He was to be the Redeemer of the world.

Brethren, let us try to learn and understand the true and full meaning and the sanctity of the name which God the Father gave to God the Son—the name which is above all other names—the name to which the knee of every creature must bow.

The full name of the Saviour of the world is Jesus Christ. These two words are not synonymous. Each one of them conveys a quite distinct idea. "Jesus" means Saviour. In the Gospel we read: "Call His name Jesus, for He shall save His people

from their sins." Christ means the anointed, the powerful, the prince, the king. "Jesus," according to St. Thomas, expresses the human nature of the Saviour, signifies that He is the Son of Mary, the Son of Man. "Christ" signifies His divine nature, signifies that He is the eternal Son of God. "Jesus" implies humiliation, even unto the death of the cross, and "Christ," the triumph and exaltation spoken of by St. Paul the Apostle. Since these two names are distinct, let us consider them separately.

"Jesus" means the Redeemer. The redemption of the world was the greatest of all works, human or divine. Great and sublime was the work of creation. The Almighty spoke from on high, and lo! there was this great world, with all its hidden treasures, its gold, its diamonds and precious stones, covered with the green grass, the fragrant flowers, immense forests and fruit trees. There was the beautiful firmament, decorated with the sun, the moon, and millions of glittering stars. There were the numberless creatures that animate the waters, live on the land, and fill the air. There was man, Adam and Eve, the king and queen of creation, ruling the world and praising the Creator.

Great was the work of creation, but greater still was the work of redemption. To save, restore, redeem the world, fallen, degraded, cursed by the Almighty, the great God in heaven had to humble Himself. God created man without the assistance of man; but having created man and given him a free will, God could not redeem him without the consent and cooperation of man. To make man consent and cooperate, his darkened mind must be

enlightened; his perverse and hardened heart must be moved. The spiritual, supernatural life of man, having been destroyed by sin, must be restored. Behold the threefold mission of the Redeemer of man. The Son of God descended from heaven, assumed our fallen nature, took the great task upon Himself, and thereby merited the name of Jesus, or Redeemer.

Brethren, let us open the Holy Gospels, the true, inspired history of Jesus, and see how perfectly and how nobly He began, performed and completed, His most difficult and important mission.

He began by instructing and teaching man, "sitting in darkness and in the shades of death."

"Jesus" means, in the first place, the manifestation of the bright, kind, heavenly light in the midst of a long, terrible, universal moral and spiritual darkness. "God of God, Light of Light, true God of true God, and true Light of true Light." "The true Light which enlighteneth every man that cometh into this world."

Brethren, did you ever stop to consider how Jesus humbled Himself that He might enlighten fallen mankind? He began, not with pomp and majesty as the supreme Master and Commander of the world, but took His place in all humility as a sinful man among the penitent sinners on the banks of the Jordan. As a sinner He listened to John preaching penance. In His turn he stepped into the water and asked to receive baptism. The Scriptures say that "He began to act and to teach." He first showed the way by His example; then He explained it in words. Afterwards, He went from house to house,

from city to city and from country to country, in all poverty and simplicity. "The foxes have their holes," He said, "and the birds have their nests, but the Son of Man has not where to lay His head."

Whenever and wherever He met His ignorant children, He tried to enlighten them. We find Him teaching on the mountain-top; in the fruitful valleys of Galilee and Judea; in the small synagogues of the country; in the great temple of Solomon; in the fishing bark of St. Peter; in the barren desert; at the joyful wedding feast, and at the mournful funeral service. He sits down at Jacob's well, forgetting His food, to instruct a sinful woman. He spends the night enlightening Nicodemus, the ruler of the people.

The light He spread was not the light of this world. He sums up all human knowledge by saying: "The sun will be darkened, the moon will not give her light, the stars will fall from heaven, heaven and earth will pass away, but My words will not pass away." His words were to teach man his sublime origin and his eternal destiny; to teach man why he lives, labors suffers and dies; to teach man to avoid sin and to practice virtue; to teach man to escape hell and to conquer heaven. He was the bright, eternal sun that dispelled the darkness of the pagan world, and spread the light of Christianity. We boast of the enlightenment of our times. Let us not forget that Jesus is its origin. He is the light and revelation of the Gentiles and the glory of the people of Israel.

To redeem man, this religious light, in all its abundance, was not sufficient. The heart of man

had to be moved to leave the darkness and to walk in the light. This was a still more difficult task. The way He pointed out was not the one that flatters the human passions and pleases the world. It was the narrow way, the stony way, the way of the cross, the way of self-denial and mortification. How could Christ induce man to embrace the cross and to carry it? He had to win the hearts of men by manifesting His infinite goodness.

The name of Jesus means, in the second place, the incarnation of God's love. It is the sweetest of names. "It is music to the ear, and honey to the lips of men," says St. Bernard. Again, to manifest His love, Jesus humbled Himself. "He went about doing good." He humbled Himself to help the needy and to console the afflicted. He condescended to speak to public sinners and to dine with them. He kissed the traitor Judas. He made happy the widow of Naim on the way to the cemetery. He wept with the weeping sisters of Lazarus. He knelt down and washed the feet of His disciples. He gave to them His flesh to eat and His blood to drink. He poured His own love into their hearts. He stands before the world, stretches out His loving arms, and says: "Come to Me, all ye that suffer and are afflicted, and I will refresh you." This burning love of His Sacred Heart moved the hearts of His hearers. This love made His "yoke sweet and His burden light." Thus, "He drew all to Himself."

Having enlightened the minds of men and won their hearts, still a third work remained to be performed that He might make good His claim to the title of "Jesus." It was atonement. The sins of

men had to be washed away. The justice of God demanded blood, innocent blood. Jesus humbled Himself, took the sins of mankind upon His own soul, and gave His blood in exchange. Therefore, the name of Jesus, in the third place, means, "Lamb of God, who takes away the sins of the world."

Behold Him as He enters the Garden of Olives, fearing, trembling and bleeding, His soul sorrowful unto death. See how His innocent flesh is scourged at the pillar, and how His noble brow is crowned with thorns! See Him on the cross, His bleeding body hanging on nailed hands and feet, His head resting on a crown of thorns! See Him hanging in the midst of the world—all nations at His feet; in the midst of time,—thousands of years after Him, thousands of years before Him; in the midst of creation,—a heaven closed above Him, a hell opened below Him! Above Him, in heaven, His Father offended; at His feet, offending humanity! While He thus hangs on the cross over sinful mankind, while His innocent blood flows upon the ground, He lifts His voice and cries to heaven: "Mercy! Father, forgive them, they know not what they do!" This pleading voice of the bleeding Lamb moves the heavens. "It is consummated" — mankind is redeemed! Thus, the Son of God became a Jesus.

The Holy Name of Jesus means "Redeemer." Redemption means the spreading of a light which leads us through this world and brings us to our eternal home. It means the incarnation of love that moves and forces us to accept and carry our crosses. It means the sacrifice of innocent blood and life to atone for sins and to give a new supernatural, eter-

nal life. What man knowing the meaning of the name "Jesus,"—light, love, life,—will abuse and insult it, will curse and blaspheme it with the Scribes and Pharisees on Calvary? What man knowing the meaning of "Jesus,"—light, love and life,—will not willingly kneel down with the Virgin Mary and St. John under the cross, and say with them: "Blessed be Jesus Christ, now and forever, here and everywhere!"

When Christ had humbled Himself, becoming obedient unto death, even to the death of the cross, He was truly a "Jesus." God the Father, seeing His Son thus humbled, exalted Him. The exaltation of the humiliated Jesus is expressed in the second name, "Christ." Christ means "the anointed." Anointing, in the Old Testament, was a sacred ceremony which indicated the conferring of the supreme ruling power. The kings of Israel, God's chosen people, were anointed. Thus it came that "Christ," "the anointed," meant the same as king, and Jesus being called "The Christ," "The Anointed," is thereby designated as the one great ruler, the "King of kings," the "Son of God." "God, Thy God, hath anointed Thee." Well does St. Peter express this idea when he exclaims, "Thou art the Christ, the Son of God"; and again, "Thou art Christ, the Son of the Living God."

The name of Christ, in its full and true meaning of supreme master and ruler, was given to the Saviour long before He came into the world. Already David, the Royal Prophet, being enlightened by a prophetic light, and foreseeing the history of the Saviour, sings in his second Psalm, "Why

have the Gentiles raged and the people devised strange things, the Kings of the earth stood up and the Princes met together against the Lord and against His Christ" . . . "I am appointed King by Him over Zion, His holy mountain. . . . The Lord had said to Me: 'Thou art My son; ask of Me and I will give Thee the Gentiles for Thy inheritance and the utmost parts of the earth for Thy possession.' . . . 'Thou shalt rule with a rod of iron.'"

Jesus Himself loved to be called Christ, the King. When He was born the Wise Men came from the Orient asking: "Where is the new-born King, for we have seen His star?" When He began to preach His Gospel, speaking of His Church, He almost always calls it a kingdom. One of the great accusations brought against Him at His trial and condemnation was: "He called Himself a king." Pontius Pilate asked Him, "Art Thou a king," and Jesus answered, "I am a King. For this was I born and for this came I unto the world, but my kingdom is not of this world." Christ is a King, and has a kingdom. His kingdom is not limited to one nation or to one century. He is "The Christ," "The King" of all creation, the Ruler of all nations, at all times. He is the King of all kings, the Ruler of all nations, because He made and created all. "All things were made by Him, and without Him was made nothing that was made." He is Christ, the King of all nations at all times, because He has redeemed and saved all nations, with His precious blood. He is the King of all nations at all times, because God has made Him King. God appointed Him Lord of all things. "I will give Thee the Gentiles for an in-

heritance, and the utmost parts of the earth for Thy possession."

Still more beautifully and powerfully does David express the same idea when he says: "The Lord said to my Lord: 'Sit Thou at my right hand until I make Thy enemies Thy footstool.'" That is, God the Father said to God the Son: Sit Thou with Me on My throne, and rule with Me; I will force all Thy enemies to serve Thee.

Christ is my King and your King, because our bodies and souls are made by Him according to His own image; we are living pictures of Him. He is our King, because we have chosen Him in baptism and have promised and sworn to follow Him until death. He is our King because His character is impressed upon our immortal souls. He is our King because, when dying, we hope to possess with Him the eternal kingdom.

Christ being our King, and the King of all, must rule. "Being anointed," says the Apostle, "He must reign." Christ must reign in every man's mind and in every man's heart. Christ must reign in every family. He must reign in all our schools. He must reign in all our mills and factories. He must reign in every community in every country. His reign must be established and maintained, not by the direct and immediate intervention of the all-powerful God, but by the united, constant, loyal, working, suffering and struggling of Christians, His faithful subjects.

To spread the reign of Christ is not easy. The nature of every individual, the maxims and the spirit of the world, the evil spirit, conquered but not

crushed, work constantly against Him, repeating the words of Scripture: "We do not want Him to reign." St. Paul says well, "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world, against the spirits of wickedness in high places."

Notwithstanding all these powers opposed to Christ, He has been exalted and His realm has constantly spread. We know of nothing in history more beautiful and wonderful than the humble beginning, the constant struggling, the gradual growth, the great triumphs of the reign of Christ, the Catholic Church, in this wicked world.

Shortly after the humble death of Christ on the cross, St. Peter and St. Paul went to Rome, the centre of paganism. They were men without wealth, without learning, without influence. All they had was the name of Jesus Christ, His light, His love and His strength. They attacked pagan Rome. The battle that followed was long and bloody. It lasted for three hundred years. Thousands and millions of the Christians bled and died. Of the pagans, not one suffered. Yet the result of the battle was a complete victory for Christ. The pagan emperor descended from his throne, decorating his crown with the cross, and knelt down to adore Christ crucified. Pagan Rome became the centre of Christianity. Instead of armies with swords and lances, she sends forth armies of apostles to carry the name of Christ to the nations, to conquer the world. Christ must be exalted; He must reign.

Soon after this bloody battle and glorious triumph followed another struggle, an intellectual

warfare. Arians, Pelagians, Nestorians, and many other sects, simultaneously and vigorously fought against Christ and His kingdom. Rulers in the kingdom of Christ, the faithful bishops, were exiled, but even from exile were heard the greatest and the holiest doctors defending Christ and triumphing over His enemies, and exalting Him. Even as of old the three young men came from the red-hot oven uninjured and praising God, thus the kingdom of Christ came forth in these struggles, strong, healthy and victorious. Christ must be exalted. He must reign.

A third great battle followed. There was a time when the kingdom of Christ seemed divided in two. Two Popes claimed to be the Vicars of Christ on earth. It was a terrible and dangerous struggle. What was the result? The Church of Christ was purified. She rose again the "Spouse of Christ," in her spotless beauty and spiritual perfection. Then came Martin Luther, a natural genius, assisted by powerful men and favored by the circumstances of the time. He protested against the kingdom of Christ, but behold how his army is divided into five or six hundred denominations, and dwindling away into unbelief and infidelity, while the kingdom of Christ stands firm. Christ must be exalted. He must reign.

In the beginning of the last century Napoleon Bonaparte was the great hero of the world. He filled the air with the cry of war, and covered the ground with the blood of his victims. Napoleon triumphed, took the crown from the altar and placed it on his own head. In his pride and vainglory, he

lifted his hands against the Christ. A century has passed. Behold, Napoleon is no more than a little dust; his crown is trodden to the ground and his empire is lost. But Christ still lives and Christ still reigns. God exalted Him, and gave Him a name above all names. He must reign.

Brethren, now it is our duty and our privilege to make Christ reign in our day and in our country. His enemies are still many and powerful. His name is abused in the stores and the workshops, and even in Christian homes. He is blasphemed in schools and in the daily papers,—even from many a pulpit Christ and His kingdom are attacked. It is our duty to band together even as His enemies are banded together, to form a great bodyguard of Christ, the great King, to defend His holy name.

For this object we have our own great Holy Name Society, powerful and strong in every country, perhaps nowhere more flourishing than in this land of liberty which was consecrated to Christ on the day of its discovery by Christopher Columbus. His Eminence, our Cardinal, almost all our archbishops and bishops, have expressed their approval and appreciation of this great religious society. They are our wise and holy leaders. Under their direction thousands of men have banded together, wearing on their breasts the badge of the Holy Name and holding in their hands the Holy Name banner. What a powerful, what a strong army of Christ is this! Let us, then, remain united and work together for the glory of this name. Let us unite our voices, and sing without ceasing, "Praised be Jesus Christ, now and forever!"

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